Aberdeen University
Studies : No. 15

Meminisse Juvat

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KING'S COLLEGE—Front View.

Meminisse Juvat

Being the

AUTOBIOGRAPHY of a CLASS

at

KING'S COLLEGE in the SIXTIES

with other REMINISCENCES of that Period
and some Account of the College Staff
and of the Farings of the Classfellows
in Later Years in Ampler Fields

and a curious

Appendix

Descriptive of the Saucy and Mischievous
Humours and Turbulence
of some Misguided Learners at the Ancient
UNIVERSITY of ABERDONIÉ

Compiled by
Alexander Shewan

And Printed at
The Aberdeen University Press
MCMV

PREFACE

The Committee appointed at our fourth Triennial Reunion to arrange for the publication of the final edition of our Class Record have now completed their work.

After our second Reunion, held in 1897, a circular was issued to all members of the Class, and on the replies received a First Edition was issued in 1900. A Second (and more complete) Edition followed in 1901. These were compiled by our indefatigable Secretaries, Whyte and Cruden. The information regarding many members was lamentably defective, for in a number of cases replies were not sent at all and other inquiries had to be made.

Since the Second Edition was published further particulars have been collected by Shewan, and, in reply to a fresh circular sent out by the present Committee in 1904, some additional facts have been elicited. Shewan has also written the "Reminiscences" (including some from a *very* ancient student-world) with which the volume opens. In this part of the work the Committee wished to insert a section relating to Shewan similar to those which he has devoted to Craik, Neil and Nicoll, but this suggestion he has negatived for what he calls "obvious reasons". The Committee have therefore had to be content with a foot-note by Trail to the section on "Aberdo-Indians" of our day.

For much of the information regarding the Staff we are indebted to the Records of the Arts Class, 1868-72, which have been

kindly placed at our disposal through the courtesy of Mr. P. J. Anderson, the University Librarian and Editor of the Records of that Class, from whom also we have received valuable aid in the preparation of this volume, especially in connection with the illustrations.

Our thanks are also due to Robert Shewan, Esq., of Hong-Kong, for a handsome contribution to the funds, which has enabled the Committee to issue the volume in a more elegant and extensive form than would otherwise have been possible. And we have to acknowledge the kindness of Peter Craik, Esq., of Glasgow, in lending the Town Council Gold Medal won by his brother, illustrations of which are given along with the portrait of the latter.

Since the "Reminiscences" were written additional information has been procured regarding some of our Classfellows. All the 137 members of the Class have now been traced with the exception of three—Adam, Deane and Skinner. Of the remainder, eighty-seven are known to be alive and forty-seven to be dead at the present time. This brings the statement on page 67 up to date.

JOHN DUGUID,
Honorary Secretary,
Class Record Publication Committee.

ABERDEEN, *July* 1905.

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OF

ARTS CLASS 1866-70

Juvat O meminisse beati
Temporis!

PART I.

REMINISCENCES.

Ere the parting hour go by,
Quick, thy tablets, Memory!

Trail, to whom I am indebted for much useful information from the University records, particularly one vast tome called "The Album," tells me that it was on the 6th November, 1866, at 9 A.M., that we commenced our University course. The place was the classroom in King's College sacred to "Hellenic studies," and the Professor was Geddes. In number 118, we were nearly all Scotchmen from Aberdeenshire and the counties adjoining it. In origin and training we were much of a type. In age there was considerable diversity, bearded men sitting down with boys that were still in their earliest teens. Let me recall some of the features of the scene in that great, gaunt hall, as we knew it for two long winter sessions. And may Mnemosyné, Mother of all the Muses, help me, for it is a gap of nearly forty years that I have to look across. But if memories are becoming dim, the freshness of my interest remains unaffected by time, and may prove a useful stimulus as I proceed.

My Clay with long Oblivion is gone dry,
But fill me with the old familiar Juice,
Methinks I might recover by and by.

The centre of all that revives in my recollection is the Hierarch himself, standing at his desk, stately and grave. When our rush and

tumble into our seats are done, he notes absentees, roll and pencil in hand, by running his eye along the benches. Then, the chapter from the Bible reverently read,* we commence the morning's work and pursue it for a solid hour. A "man" is called up and scrambles through a few lines of the passage prescribed. The *Orestes*, Arrian's *Anabasis*, fragments of Theognis and Solon, and of course the *Iliad*, were some of the works we read. As the translation proceeds, Geddes corrects and helps, kindly and sympathetically, and often reproduces the text in his own, his very own, English, which he mouths in his efforts to fit it to the original. If sibilants predominate in a sentence, the English must also hiss. If alliteration is detected, it must not be lost in the reproduction. The result is often comical, even to the Professor himself. Good plain Anglo-Saxon or broad Scotch words are not to be disdained, but rather to be preferred. A spade is to be called a spade. The moisture induced by the Homeric hero's toil "along the highways of the battle" was sweat, not perspiration. Buttocks were buttocks, naked and unashamed. Even a sprinkling of slang was admissible. τὸ κάρτα was "with a vengeance".† Onomatopœia must *never* be neglected. Heavens! what contortions of the Professor's visage the fights of the *Iliad* produce, as he travails to bring forth something worthy of the original! He matches δούπησεν δὲ πεσών with "he came down with a THUD," and ἄσπις ἄρ' ἀσπίδ' ἔρειδε with "buckler GRIDED on buckler". The πότνια, πότνια νύξ of the *Orestes* beats him utterly, and he gasps for something of adequate solemnity. He sways slowly and heavily the while like a liner lying to; his brows drawn down recall the Olympian Zeus. After these

* Miller reminds me there was a "beautiful prayer" too.

† Some of the renderings in Neil's *Knights*, such as "old driveller," "poor devil," "shut up," and the like would have been after Geddes' own heart.

agonies, some notes are made on the text, which those who are "going in for a prize" commit to their notebooks with assiduity. The passage completed, we read it again, and sometimes yet again, till the bell releases us.

It was a simple and humdrum routine,—school continued, and with but little of the lecture proper to satisfy the yearnings that promotion to "College" might have developed within us. Occasionally, but rarely, a reference in the reading would lend itself as a subject for an excursus on some point in History, Literature or Philology. Hardly in Archæology,* for its day, now flooding the Ægean with its light, was but slowly dawning over Ilium and Crete, and Delphi and Mycenæ, and the revelation of the riches—the "awful treasures of the dead"—lying covered by the dust of ages, was reserved for the more fortunate generations that have followed us, and that feast on the marvels revealed by Schliemann and Dörpfeld, and Hogarth and Evans. When such a diversion occurred, certain long and portentous records of Hellenic events and dates would be appealed to,—if the machinery for hoisting and unfurling them happened to be in working order. You must remember those sheets or rolls that went up and down like window-blinds. They were printed in many colours, and were the only ornaments of our prison walls. Our surroundings were indeed poor and uninspiring for the enjoyment of the masterpieces of the geniuses of Hellas. No bust of Homer or of any of his successors in the gallery of Greek Literature! No presentment to our eyes of the Acropolis and the Piræus, and Ilissus, and "flow'ry hill Hymettus," home of bees, "the freeborn wanderers of its mountain air"! No plan of Marathon, or of "the glorious gulf of unconquer'd Salamis"! No Apollo with gleaming

* You will have noted with pleasure the recent order establishing the Burnett-Fletcher Chair of History and Archæology.

bow or laughter-loving Aphroditè, no herald Mercury, no mourning Demeter! Nothing but ourselves and Geddes, the benches and the blackboard, and those rolls of loathly aspect. Yes, the fire! You will recall it, a very Phlegethon, always looking as if a hecatomb were ready in the anteroom to be brought in to illustrate a Homeric sacrifice! It was in an atmosphere worked up to that of an Indian summer that we did our dreary daily penance, the trivial round, the common task of school life over again. How we welcomed any little break in the sleepy monotony, even the appearance of John Begg, the Sacrist, to "mend" the fire, or hand a letter! There is the ghost of a "rough,"* or demonstration on the floor by the feet of the noisy ones, which subsides at once as the Professor's hand rises in quiet protest. Or the reading itself supplies an occasion for a little mirth. The Hierarch's mouth is twitching. Something is in incubation,—*nascetur ridiculus jocus.* The actor in the *Orestes* sees "a weasel" when he means to see "a calm," or Zeus, the "Supreme Councillor," abuses his Queen in public in terms so alien to the dignity of the Epic that the Professor's face expresses a strange mixture of consternation and amusement. "Full loud we laugh with counterfeited glee" at all such small interludes. In the limp and inert condition of the class a tiny jokelet kindles much merriment. But we soon settle down to our habitual dullness, and yawn again for the clock to strike.

* The only book in which I have seen the word spells it "ruff," which seems too smooth a setting. I cannot discover the etymology. Possibly it is a local word in this sense. Fuller once told us scathingly that he had ascertained that the action which it describes, and which he particularly detested, was a "peculiarity of the Northern student"! It was generally meant for applause, but often it was mere unmeaning animal devilment,—the frolicsome joy of wild asses. Disapprobation was conveyed by scraping the floor with the feet. There was a near approach to it once *in Chapel*, when the sermon was too long for our taste!

Such a way of teaching the classics was not, it must be said, of a nature to fill us with ardour for this department of our training. Grim, dry exercises in parsing and orthography were all but fatal to our enjoyment of that choicest of all literary treasures, the *spiritus Graiæ tenuis Camœnæ*. But the fault did not lie wholly with Geddes. He was, it is true, somewhat conservative in his standards and methods, but the real cause lay in the educational system then in force, which imposed conditions and limitations that a Professor could not disregard. For Geddes personally we felt genuine affection and respect. We appreciated to the full his kindly, courteous and patient bearing with us, his stores of, and his enthusiasm for, Greek and Latin lore, his love for his mother county and her Academy, and his pride in the men it had produced. He was Aberdonian to the core, and in some respects a typical product of the country and the time. Himself educated at one of those Parish Schools from which the great mass of his students came, it may safely be affirmed that his life's work was in every respect what his own ambition had led him to aspire to from his earliest days at School and College. Starting as Parish Schoolmaster, he was afterwards Headmaster of the Aberdeen Grammar School,* Professor of Greek, and finally Principal of his beloved University, in which last position he was honoured with knighthood. I believe he was the first Principal of a Scotch University to be so decorated while still in office. But more of him and his work hereafter.

The other Professors whose acquaintance we made that first session were Maclure for Latin and Bain for English. Bain I can

* It was a surprise to me to hear some time ago from one who was a pupil that he was a stern disciplinarian there, and Spartan in his methods of enforcing obedience. Who would have suspected such possibilities beneath the bland exterior to which we were accustomed ?

leave till we resume with him more seriously in our third session. For the present we had from him a brief course of Rhetoric,—lectures on the "Qualities of Style". I remember that it was impressed upon us—you will see with what little effect in my case—that brevity and clearness were together the soul of composition. We were also given a still briefer survey of English Literature. For Maclure and his Humanity we had but a subdued admiration. His scholarship we admitted to be not without elegance, but his teaching was of a very easy-going, Capuan description. His classroom was a Lotus-land, where it "seemed always afternoon," and "where slumber surely was more sweet than toil". Maclure's fitness for the chair was freely questioned, and there was a mystery as to his antecedents and the qualifications which had justified his appointment, that was often discussed by us, but never satisfactorily cleared. From a sketch by Dr. Robertson Nicoll * I learn that one of his titles to fame was the publication of a work called *A Praxis on the Latin Potential and Subjunctive Moods.* It is strange we never heard of it in class. Our work there was as in the Greek classroom, but even drearier,†—a fragment of an ode of Horace, a few lines of Vergil or Lucretius, or of Plautus or Tacitus, read and re-read till we were sick of it, and till no one but the individual who happened to be on his legs, and who droned along "like John-a-dreams, unpregnant of his cause," was paying any attention. The Professor's comments on the text were few and short. The beauties of the grandest poetry of Rome were hardly pressed on our notice, though Maclure's manner did sometimes imply that he himself was not insensible to them. I cannot remember that even a brief lecture on any subject was ever given us.

* In P. J. Anderson's *Aurora Borealis Academica, Aberdeen University Appreciations*, 1899.

† Trail writes: "My recollections of instruction in the classics are those of utter weariness".

The only relief from the *ennui* and depression that we experienced was an occasional reading by the Professor from Macaulay's "Lays". He was proud of his elocution, and we enjoyed the little diversion, but it was chiefly because it helped to pass the time that we were wasting. When the hour was up, we shut our books with a bang at the first stroke of the bell, even if Maclure or his victim for the time being were in the middle of a sentence, and were out in the quadrangle in a twinkling.

The Professor was in weak health, and this may have accounted to some extent for his apparent apathy and indolence. He died shortly after the close of our second session. With Black, who succeeded him, we had no intimate dealings. He examined some of us for Honours, and opened the Debating Society in our closing year with an address, the subject of which I am sorry to say I have forgotten,* though I presided at the meeting at which it was delivered. He is signalised in the *Aurora Borealis* as the one of the Professors of his day who "recognised his men in the street". If that be true, some of them must have changed their manners after we left College.

If the routine in the Greek and Latin classrooms was monotonous and tame, there was sometimes compensation in the shape of excitement outside their walls. "Martin's Beasts," as the Magistrands were once styled in a Rectorial lampoon, made things lively in various ways, and there was generally a squad of unoccupied "private students" ready to aid and abet. Nor was it long before we ourselves, tender "yellow-nebs,"† had a short, but smart and lasting lesson that the

* Duguid gives the title as "Hints on the Origin and Significance of certain Educational Terms".

† The popular translation of "Bajans". "An academic term from the epithet *bejanus* used at Paris University, from *becjaune* (that is, yellow beaks), to distinguish those who entered their career in callow youth" (Graham, *Social Life of Scotland in the XVIIIth Century*, p. 196). I suppose this, the usual derivation, may be accepted. In Maclean's *Life at a Northern University* the spelling is *Bageant*.

higher life we were now supposed to be living had a rougher side. You will remember that not many of us had the courage to appear gowned during the first few days, but that at the end of the week the solemn intimation was given us by Geddes *ex cathedra*, that we would now be "expected to don academic costume". On the Monday morning there is general compliance, and the benches are a mass of brilliant, spotless scarlet, flecked with the purple of our collars, but perhaps somewhat marred by the many "sandy pows" that floated like balls of tow on the russet sea. For two whole hours we sit, before Geddes and Maclure, serenely proud of the new effect, and, like Tennyson's maiden, "glad to find ourselves so fair". But our pleasant conceits are at times made "whips to scourge us". The agents of Nemesis in our case were the ruffians of the senior classes. Seniors forsooth! There was no "growth with age in reverence and in charity" among them. You must often have recalled, I certainly can never forget, the Homeric *mêlée* that ensued on the very threshold of Maclure's Temple of Humanity. We leave our seats at eleven, thinking to strut about the precincts with our blushing adornments thick upon us, but reach the door only to find a seething mob eager to spoil our virgin beauty. We stand for a time shivering on the brink, but the plunge must be taken. We are out on the pavement and are surrounded on the moment. Are they fellow-students or demons that "red in tooth and claw," and not disdaining knives and other weapons, fall upon us and reave and tear our ruddy swaddling clothes? Is this ravening and wickedness the fruit of University training? *Emollit mores nec sinit esse feros?* We resist desperately, and I have a recollection of Geddes appearing from his side of the quadrangle and waving his arms helplessly on the outskirts of the battle. But the work of destruction is speedy and thorough, and in a few minutes fragments of our cherished togas are all that remain to

most of us, ignoble vouchers for our baptism of fire and formal initiation into academic life. At least one of the gowns mutilated that day is in existence still. It lost a side in the fray, but a section torn from a senior's gown, all dirty and dingy as it was, was stitched in by its owner's landlady to fill the gap. Of other gowns that combat left little more than a scrap below the collar.

This experience, however, befell the neophyte but once, and thereafter we were left to enjoy our "quarter's interval" in peace. As time went on, and seniority and the evil associations of the quadrangle demoralised us, we might occupy ourselves in buying peats to use as missiles when bored by Philosophy, or squeaking toys wherewith to drive its expounder to despair. But in our earlier days we were content to take the air and talk, as we found our way to the baker's,—Strachan's or "Wifie" MacGregor's, to partake of "Stygians" * and other delicacies fresh from the oven. Then classes for two more hours, after which we were free for the day.

And so on, day by day, for five months, with a short break—it is of more generous dimensions nowadays—for Christmas and the New Year. Then the examinations, a ten days' wait for the results, the giving of the prizes—*probo bonæque spei adolescenti, ex certamine*

* These were small apple-tarts. But why so called? Various explanations were current, and the following *adnotatio* has been perpetrated on the subject: *De hujus vocis insolitæ origine et significatione perobscura, ludicra fere subtilitate disseruerunt nostri. Nonnulli a Styge, incluto illo flumine apud inferos, ducunt. Anglice dicas,* "Because they are so *infernally* good". *Explicatio mira, non autem ut omnino prava respuenda. Compares, si tanti est, Æn. VI.* 419:—

> *Cui vates, horrere videns jam colla colubris,*
> *Melle soporatam et* MEDICATIS FRUGIBUS OFFAM
> *Obiicit.*

Alii vocem ex "stodgy'uns" *contractam putant. Quo quid jejunius! Porsonus* "stigeon" *vult scribere, conferens* 'pigeon (-pie)". "*Quibus e tenebris,*" *ut dicit Wordsworthius,* "*lucem quis eruet? Penes eruditos judicium.*"

inter æquales, as the inscription in each book ran—and we were left to ourselves till autumn, except that we had some Latin and Greek to read for a pass into the higher classes, and, if we were wise, we had better prepare to meet Fuller by doing some Mathematics.* That interval between the close of our work and the day of final dismissal is a time that I have never recalled without special pleasure, a pleasure much like that which attaches to the recollection of the annual burst of the rains in India, after one had been desiccated for six long months and roasted for the last three of them. The cold and the wet and the darkness of winter were gone, *grata vice veris et Favoni*, and the pleasant springtime was ours once more. The strain of the session's labour was over, for weal or for woe. The new College Calendar—a slender compilation it was, for my half-dozen copies hardly equal in bulk one issue of the present volume—was out, and we were already peeping at the work for the coming year, and tasting the new pastures in which we were to browse. The recent examinations and our anticipations of the results gave plentiful material for conversation in our walks in the days that we spent before we scattered to our homes. I enjoyed many a delightful hour with Andrew Craik on these occasions. He was the best and cheeriest of companions. We wandered along the sands, and watched the moods of the everlasting sea, which set Craik off on the Infinite and the puzzles of the Universe; or over the Links, listening to the song of the lark—

> Better than all treasures
> That in books are found;

or we "stretched our listless lengths" below the trees on the lovely banks of the Don below the Chanonry,

* A number read in Aberdeen with the famous "coach," "Davie" Rennet. He has a place in the *Aurora Borealis*.

With hearts at ease and knowledge in our minds
That all the day and all the grove was ours,—

the sweet relief from the tension of the past weeks enhanced by the charm of the opening of the year. They were happy days, crowded days of joyous living. "Life's cup *was* nectar at the brink." Does the Spring bring us such joys now? The breezes strike more chill and the skies hang grayer over our heads in these days, when, as some one has it, the shadows of life are beginning to fall longer about us. Our poets seem to mock us, and provoke the retort, as we light on some lively lilt in praise of the King of the Year,—

Spring, the sweet Spring, is the year's pleasant king,
Cold doth not sting, the pretty birds do sing,

that it was the glamour of youth that lent enchantment and colour to the view, and that to poets

Quidlibet audendi semper fuit æqua potestas.

"Cold doth not sting?" we exclaim, and "*O mihi præteritos*" we groan, as a Nor'wester comes down from the snows of the Grampians and the slumbering lumbago awakes for another season, or shivers and sneezes betoken the annual visit of "the year's pleasant demon," our own familiar Influenza! But these are dismal lucubrations. The gods will *not* restore the years that are gone, or the zest of our pleasure in them. Let us content ourselves with what is left to us, and charm them back wisely in memory, while memory is ours.

In our second session we still had Geddes and Maclure, but we also made the acquaintance of Fuller, and once we entered his room we had to acknowledge that class work was "slow" no longer. The atmosphere in it was charged with active energy. There was a rare combination of thoroughness with rapidity in his teaching. He compressed a maximum into the hours allotted to him, for not

a minute of those hours was wasted. You will remember the transition, almost without perceptible pause,* from the "for ever and ever, Amen" of the opening prayer, to the "Yesterday, gentlemen, I was discussing the area*r* of the parabola*r*," or similar introduction, with which he resumed his subject, and never did we leave our seats at the lecture's close till the hour was more than up. The extent of the ground he covered was such as few teachers were wont to traverse in the same length of time, but every part of it was thoroughly explored, and every demonstration was lucidity itself.† He chased the flying hour, and we kept up with him as we could. The Wrangler lists of Cambridge, and the Indian Civil Service, Army, and Cooper's Hill College Reports, supply testimony to his success as a teacher, and we record with pleasure the earnestness with which he discharged his professorial functions, and the genial spirit that pervaded all his intercourse with his students. He loved to illuminate the dry themes of his lectures with amusing reminiscences, and with stories of old gentlemen who never ceased to trouble him with proofs that the earth was flat, or that the circle could be squared, or with solutions of the problem of perpetual motion, or with daring assertions of the possibility of a fourth dimension in some other planet, where also parallel lines may enclose a space without being absurd ; so that we soon came to accept the merry twinkle behind his spectacles as a signal that entertainment was preparing for us. As a compliment to him on his retirement in 1878, his portrait was painted by Sir George Reid,

* As the writer in the *Aurora Borealis* puts it, "Prayers were said almost with the chalk in his hand". The chalk recalls the extremely neat diagrams and proofs with which he decorated his black-boards.

† His favourite maxim was Bacon's "Writing maketh an Exact Man". We were never to assume we knew a proof till we could *write it out*.

and hangs on the walls of the Senatus Room. He is, now that Bain is gone, the sole survivor of the Professorial Staff of our day.

The end of our second session saw us through the easy half of our march towards the M.A. The serious work of the curriculum was still to come. All of us had had a certain amount of Latin and Greek, and, to a smaller extent, of Mathematics, drilled into us at school. But now came sterner stuff, for in our third year we had Natural Philosophy and Logic, in addition to Higher Mathematics from Fuller. These were the stumbling-blocks to many candidates for the degree.* True, there was still Moral Philosophy in our last session, and its victims were somewhat numerous. But that ordeal was *sui generis*, and no man might presume to say on what principles the results of the examination in that subject were arrived at. Men who were candidates for Honours in some other department might scrape through—*crede experto*—with the barest minimum of ethical knowledge. Others, who could almost say you the lectures by heart, had the Plough driven over them, *inops inhumataque turba*. Attendance at Martin's Sunday Bible Class,† so it was whispered, saved many a poor wretch from being "cast as rubbish to the void". I remember being in the Quadrangle one evening towards the close of our College days,

* One of our number ingenuously confesses in his return, "I was ploughed by Bain, like many another undeserving sinner".—While on the subject of ploughing, there is a *mot* of Minto's that is worth repeating. When Bajans, trusting to the effect of the good cheer at their Class Supper, endeavoured to discover whether they had passed, he replied, "Here I sit, having put my hand to the plough, and I can't go back". (*Aurora Borealis*, p. 63).

† A way to promotion not unknown in larger spheres of action. "Prayer-meetings were held at his (Lord Cairns') house, at which barristers, not otherwise known for their piety, but believed to desire County Court Judgeships, were sometimes seen." (Bryce's *Biographical Studies*, p. 194).

when a student who aspired to Honours in Natural Science got Martin's "regret," as the intimation of failure was familiarly called, handed out to him. Had the Philosopher himself been near, murder would have been done, or at least assault with intent. In another case, a candidate for Mathematical Honours coolly disregarded Martin's embargo, entered the Examination Room and sat down to the paper. He was promptly ejected by Fuller.

But to return to Bain and his Logic. He was the one among our preceptors who was of distinctly British, indeed European, and not merely local, reputation, and our pride in him as the ornament of our College was unbounded. His manner was for the most part cold and dry, even austere, and it but rarely relaxed to show the softer man within.* Yet there were instances in class. "What is the converse of 'Whatever is is right,' Mr. ——?" "*Whatever is not is wrong!*" Bain enjoyed that greatly, and had a real hearty, human laugh over it. He simply could not help himself. The restraint that Spencer called in Mill "an undue check on the display of pleasurable feelings" was swept away by the charge of that delicious bull. The location by Descartes of the Soul in the Pineal Gland † was no doubt an annual pleasantry. It tickled us, and it seemed to

* There *was* a softer side. "In private life . . . the seeming coldness disappeared, and the large fund of humour gathered by keen observation in a wide field, and stored in a retentive memory, showed the depth of his kindly, tolerant nature" (Obituary notice in *The Scotsman*, 19th September, 1903). Professor Davidson writes in *Alma Mater*, "only the inner circle of his friends knew how deep his generosity and thoughtful kindness were".

I remember only one outburst of anger on his part in class, but that was a small tornado, and it was some time before he himself recovered from the lashing he gave the delinquent who had provoked it. I have often marvelled at this exhibition of weakness in one apparently so completely master of himself. They are mortal after all, the philosophers, and have still to learn "to endure the toothache patiently".

† The modern man knows that it is only "a developmental remnant of a third eye"!

tickle Bain himself, that the immortal part of *him* should be cabined in this particular knob of nerve tissue. I remember too the chuckle with which he illustrated the terseness and appositeness of Shakespeare's similitudes by quoting his description of a barber's chair, which adapts itself to the lower part of any human frame, and the flourish with which he completed on the black-board his classification of the Sensations of Smell, by entering the unpleasant ones, in unnecessarily large writing, as "Stinks" *tout court*. From which it may be gathered that his humour was of a somewhat rough description.* He was plain spoken and detested all shams and circumlocutions. Candour and independence, keenness and originality were his characteristics. Everything about him—the sharp lineaments of his face, the piercing glance of his eye, the tone of his voice and the precision of his utterance, was redolent of clearness and strength. His power of exposition held us unwearied as his discourse flowed on, *liquidus puroque simillimus amni*, quiet and deep, "too full for sound and foam," but with here and there a ripple of happy, telling illustration that sparkled on the surface for a moment. "A toothache and a block of granite are at opposite poles of the Diameter of Existence," is one such that comes back to me. Neither his subject, nor his personality, nor his philosophical beliefs† were of a kind calculated

* So apparently was Spencer's. Take, for example, his remark about a brother philosopher, Carlyle, to wit, that he had "a daily secretion of curses which he had to vent on somebody or something". That is as neat as it is severe—and many will think fairly true.

† Though in fact we gathered little about them from his lectures, and only knew by hearsay that he was desperately and shockingly heretical. I remember Craik pointing out to me, as a rare indication of Bain's religious attitude, a passage in one of his works—the *Manual of Mental and Moral Science*, I think—on the subject of the origin of evil. It stated the dilemma, and described it as having (I quote from memory), "in all ages staggered piety and struck reason dumb". Robertson Smith is often quoted as having said of Bain's philosophy, "for me, at any rate, it is too narrow a bed".

to stir the enthusiasm of the majority, and his determined heterodoxy, constituting, I fear, a bond between him and many a budding heretic* in his classes, as well as his advanced views on education, placed him in a position of antagonism to most of his colleagues. He has been described as a "pioneer of *intelligent* education" fighting single-handed for the reforms he advocated. But in spite of all, his popularity was great, and we were, I take it, delighted to hear in after years that his splendid services to the University, to Philosophy and to Education, had been recognised by the honour, almost unique, I should think, for an ex-Professor, of elevation to the Rectorial Office.† As Rector he did much to help the movement inaugurated by a predecessor for the recasting of the scheme of Bursary Examinations and the improvement of education generally in the North.

As an author his output was great. All his life he was making books. Even in his eighty-sixth year, a few weeks before his death, he collected and published a number of his *Dissertations on Leading Philosophical Topics*. In the early days of his literary activity he produced text-books on Astronomy, Electricity, and other branches of science.‡ But he soon abandoned Physical and devoted himself to Mental and Moral Science, and Philosophy and Education were the subjects to which he gave his life as a teacher and author. *The Senses and the Intellect* and *The Emotions and the Will* are titles we are never likely to forget. Their terms describe in order the course of Mental Philosophy which he gave to his classes. The many notices of his life, all warmly appreciative of its work, that have recently

* The kind that used to read Strauss and Renan and *Ecce Homo* on the sly.

† He was Lord Rector twice. The opponents he defeated were Sir James Paget in 1881 and Lord Randolph Churchill in 1884.

‡ He had, not long after graduating, officiated temporarily in the chairs of both Natural and Moral Philosophy.

been published, describe these treatises as having effected a revolution in the methods of psychological study. They were welcomed by Mill and Herbert Spencer. Then followed biographies of James Mill and his distinguished son, and a *Manual of Mental and Moral Science.* His *Logic* appeared while we were still at College. In 1876 he founded *Mind*,* a Review devoted to philosophical investigation. His pupil, Croom Robertson, was its first editor, and Bain himself supported it from his own purse for many years, by supplying the annual deficit of funds. In the other department of his life's work his most important contribution was *Education as a Science.* It is said to be of standard value, and has been reproduced, as have been some of his philosophical works, in the languages of several continental countries. As teacher, author, and reforming educationalist, his record is that of an earnest and strenuous thinker and worker. The Bain Gold Medal for Mental Philosophy, his portrait by Sir George Reid in Marischal College, and a marble bust in the Aberdeen Public Library are the tributes of local admirers to the success of his labours.

Since the above was written I have seen the special number of *Alma Mater* published to his memory. It is a memorial full of interest to all old pupils. My father-in-law, who was at school with Bain, and has always expressed the highest admiration for him, and felt a sort of proprietary right in him, writes, after perusal of the magazine, that the school which he and Bain attended during the period 1827-30 was Gilcomston. It adjoined Gilcomston Chapel—as it was called, the parish not having been formed—the minister of which was the famous Dr. Kidd. The schoolmaster was Alexander Straith, "a highly cultured teacher, and the first to discover Bain's extraordinary powers, which he did much to develope".

* Which is said to have been "the first English philosophical journal".

The demise of Herbert Spencer prompts me to add a little more. There was, I suppose, much that was common to his philosophy and Bain's. The published accounts of their lives show many similarities in these too. Both men devoted themselves to practical science in the first instance. Both were weakly in their early days, but managed to keep themselves alive to a fine old age. Both were quaint in their dress. Both ordered their lives in the most methodical manner. Bain broke his annual journey to London rather than alter the hour at which he always dined. Spencer must have his bed *flat*, and, when away from home, would "superintend the making of it until he was satisfied". Eccentricities of genius, you will say. Perhaps they were instances of that infinite capacity for taking pains, even about its own physical comfort, that is said to constitute genius. In one respect, however, they appear to have differed. Spencer was human enough to be able to enjoy a day's fishing or a game at billiards. I never heard of Bain indulging in physical recreation other than walking and, very late in life, riding. I did once hear him tell how he had enjoyed a visit to the St. Andrews golf course. But not to play. The charm to him was in the "beautiful parabolas" described by the balls driven from the tee.

Of Professor Thomson as a teacher we had no direct experience, if I except the few who attended his senior class. In our third session he was absent through illness. His lectures were given us by Fuller; the second hour on two or three days of the week being taken by the Assistant, Maconachie. By the appointment of the latter hangs a tale. Minto, afterwards Bain's successor in the Logic Chair, had been Thomson's Assistant, but a rupture took place just before the session commenced. Thomson had wanted, so the story ran, to rehearse the extraction of electric sparks from Minto's nose. But, Minto objecting, the Professor and he quarrelled, Minto

resigned,* and Maconachie was hastily nominated to the vacant post. His control was not severe, and you will remember that we got decidedly out of hand. Thomson we knew by reputation as an excellent lecturer, and as a strong disciplinarian and administrator. He was Secretary to the Senatus in our day. I believe he was a leading spirit in the proceedings that led up to the fusion of the Colleges, and he suffered in popularity from this for a time. That he was highly respected in the University the following extract from a minute,† recorded by the Senatus on his death in 1880, will show: "Few have been called away leaving a higher character as a philosopher and a gentleman among his colleagues, his students and the general public".

In our closing year we had but two compulsory subjects, Moral Philosophy from Martin and Natural History from Nicol. If any of us had yielded to the seductive influence of the Siren of Logic and Mental Philosophy, Martin was ready with the requisite antidote in the shape of a system of Ethics of the most severely orthodox and antiquated description. Butler's *Analogy* was a great feature of the course. We also had Political Economy once a week. It was economics *pour rire*. Mill, of course, was banned as philosophically sib with Bain. I forget the name of the author of the text-book we used, but he was quite unknown to fame.‡ Opinions differed as to the merits of Martin and his teaching. I know that Henry

* So he was not on our teaching staff. But we all knew and liked him well. He took an active part in the Rectorial Election in our last session. I used to see him later in London at the chambers of Professor W. A. Hunter, afterwards M.P. for Aberdeen, with whom I was reading Law. Both Minto and Hunter were then, I think, writing for *The Examiner*.

† Quoted from the *Aurora Borealis*.

‡ I see that in the recently published *Biography of Dr. Nicoll* the name is given as Wayland. His treatise is not mentioned in *The Best Books*.

Stephen, who was our only First Class Honours man in Philosophy, thought highly of both, while Andrew Craik could hardly refer to them seriously, and seemed to think the lectures "an affront to the commonwealth" of letters and philosophy. Generally it may be said that neither their matter nor their form, nor the manner of their delivery excited our admiration. We missed the charm of speech, the copious illustration, the calm strength in exposition and the unfailing clearness of dialectic to which we had been accustomed from Bain. And the originality of matter, too. We thought we knew all Martin's "barren optimistic sophistries" already, nor did we rate his old-world ethical truths the more highly that they were sublimed and reduced, and divided and subdivided, with infinite pains, as if the better to suit our infantile comprehensions. But perhaps it was really our own ignorance and conceit that prevented us from doing full justice to the earnestness and capacity of the master. I will not add his modesty also, for personally I seemed to discern a breath of arrogance * through his prelections that was repellent, and an I-am-Sir-Oracle tone that was ridiculous. The taint of our association with Bain came betwixt the wind and the nobility of his own ethical system, and he pitied us as poor misguided freshmen in the real Philosophy, sent to him to be exorcised of the devilish influence of Materialism. "So foolish were we and ignorant ; we were as beasts before him." But he was as kindly disposed to us as these feelings would permit. Himself *oppressus gravi sub religione*, he was sincere in his anxiety to convert us all, and he took many means to that end. He prayed with us, before dismissing us, when we went to his lodgings to read our essays. His Bible Class was held in a room in the Music Hall in our day.

* Nicoll says, in *Aurora Borealis :* "Maclure and Martin had enough vanity to supply Oxford and Cambridge, Fleet Street and Paternoster Row, all put together".

Formerly it met in his lodgings, but the orgies became so pronounced that his landlady at length revolted.* To us he expounded "Hebrews". Nicoll tells how a vote was taken between "Romans" and "Hebrews," and how posters on the Jewish side implored its men to "vote for Hebrews" and "poll early". "Hebrews" won. I have the five "heads" of the lectures pencilled in the end of a Bible still. I wonder how much we retain of them. There were some individuals who, I think, garnered but little in their hearts. They sat at the ends of the horseshoe in which the benches were arranged, behind the preacher's back, and by their earnest demeanour at all stages of the service succeeded in attracting to themselves much of the attention that the others should have been devoting to the Chair. Then there was the celebrated lecture on Conscience. I am ashamed to say that the denunciations which it contained, and which were delivered with the greatest vehemence, were received by the audience with merriment. The men were not "broken by remorse". And finally there was Chapel. It used to be said that Martin was constantly asking the Divinity Professors who usually officiated to give him a Sunday, and we all longed that some day Bain might be in the "Crow's Nest" † when Martin was in the pulpit. That day came

* A parody of "Cock Robin" by a well-known poet and caricaturist commemorated the closing scene. A gentleman now in the Indian Civil Service left the meeting hurriedly and locked the hall door below on the outside. The rest of the congregation had to be conducted from the premises, through the garden, by the back door, or over the wall. Here is one verse of the ode :—

> Who roared the yard in ?
> "I," said Mr. ——
> "I don't care a fardin',
> I roared the yard in."

† A subsidiary pulpit half-way down the Chapel, now used as the pulpit proper. A Professor sat in it to watch our behaviour, and, in a box below, the student who called the roll. This was a relic of a much more severe system of espionage, described

at last and, as anticipated by us, there was a scene. Had Beelzebub himself been present in material form, Martin could not have worked himself up to a greater pitch of wrath. *Irarum omnes effudit habenas.* He thumped the desk and shouted in the most pointed way at the occupant of the other perch, the veins of his forehead standing out in sympathy with his excitement, and his eyes in something more than a fine frenzy rolling. "Great was the preacher's theme, Screwed on was all the steam," but "Neither by shout nor scream, Could he disturb the dream" * on some matter far distant from the occasion which the perfect placidity of Bain's features indicated that he was enjoying. The "fantastic tricks" played that day by our new "Hammer of the Infidels" were the subject of talk for a long time after, and many were the vows to attend regularly in future on the chance of hearing another such fulmination against Unbelief.

Our course of Natural History from Nicol embraced Zoology, Geology and Mineralogy. The Professor reminded us of Fuller by the clearness and the rapidity of his survey of these subjects, hampered though he was by an affection of the throat which compelled an unceasing consumption of jujubes. He was an acknowledged master in these departments of Science, with a reputation that was not confined to the North, and author of many works and contributions to scientific journals. But Natural Science, though a pass in Nicol's branches was required for the degree, was hardly deemed *inter artes*

by Graham, that formerly prevailed in the Universities. He states, for instance, that "what they put in the plate or ladle was sharply noted," a student employed to collect having appropriated part of the money! I think there was no "collection" in our day. I have often wondered why not.

* While we were at College Dr. Guthrie once preached in the far North—at Wick or Thurso, I think—and returned to tell that he had seen *six hundred* of the congregation asleep before him. The parody of Tennyson's ode appeared shortly afterwards in the *Scotsman*.



THE OLD CHAPEL LIBRARY.

liberales * in those days, and with most of us it was a grievance that we had to dabble in it at all.† You will remember the Museum, and the skeletons, and the wonderful models of the interiors of beasts, birds and fishes that adorned the lecturer's table, perhaps also the block of glacier-scored granite that he mentioned is built into the wall of the cemetery in King Street. I have often hunted collections of boulders for a fellow to it, but have never succeeded in finding one!

The only lectures remaining to be mentioned are those on Christian Evidences, an optional course delivered, in terms of the Murtle Bequest, by the three Divinity Professors ‡ in turns. We had them from Pirie, then Professor of Church History, and afterwards Principal of the University, an outstanding figure of the time, and a man remembered for the vigour of his character and the strength of his intellect. Strong in debate, he was said to be in his element at the General Assembly.§ We knew him well in the Chapel pulpit. His great theme there was HAPPINESS, which he declared to be "the end and object of every one of us from the cradle to the grave". "Ye can't be happy," he was said to have once declared, "so ye needn't think ye can!" It was the *otium divos* and the *nihil*

* Though the College did not exist even in its earliest days for Classics and Metaphysics only. The scheme of education was by the Bull of Erection to be *sicut in Parisiensi et Bononiensi et quibusvis aliis generalibus studiis ad hoc privilegiatis.* (What a modern canine ring the Latin has!)

† The Simpson "Seventies" were for Classics and Mathematics. The small prize for Natural Science was only founded, I think, while we were at College. What a difference it might have made in favour of Science and against Mathematics, had the founder given one of the "Seventies" for Science!

‡ In our time MacPherson, who died in our first session, Trail who succeeded him, Milligan and Pirie.

§ "In ecclesiastical matters a man of war from his youth." (*Aurora Borealis*, p. 17[illegible].)

est ab omni parte beatum combined to make the foundation of every sermon. Whatever the text, and however unpromising—for it was once, I remember, taken from Revelation iii. 16—the argument was invariably a development of the one great principle, which seemed to be the basis of Pirie's theory of all human action. Bain, I am sure, contested it. No one ever told me that, but it was borne in on me in this way. It more than once happened, to my personal knowledge, that Bain was in the "Crow's Nest" * when Pirie was preaching. After the service they used to walk home together along King Street, and as, from the rapidity with which arms and legs moved † and umbrellas were brandished, it was clear that a discussion of some violence was proceeding, it was only reasonable to infer that the philosophical position taken in the sermon was being attacked with ardour on the one side and defended with spirit on the other. Pirie's prayers, too, were as characteristic as his sermons. Those that came

* I think he never attended except to take his turn of duty as watchman. Huxley once appeared in Chapel, after our time, of course. He went by request, officially as Lord Rector, and "endured the pains and penalties of a Presbyterian service, . . . for the first time in my life. May it be the last!" (*Aberdeen Rectorial Addresses*, edited by P. J. Anderson, p. 376).

† They fairly ran. It took a fast walker to keep up with Bain. The "expression" of his legs, if I may use the term, was peculiar.. No one who had seen him hurrying along could mistake him in the distance on a second view. It is said that he was so weak in his youth that he had to use sticks. But walking exercise, persevered in, cured him, and he kept it up. It has recently been related that to the cabmen who hailed him as he rushed past with "Cab, Sir?" he only shouted, "Haven't time!"

Feeble health, poverty, prejudice against his beliefs, were some of the difficulties he had to surmount in his early career. But the *will* that animated his slender frame was of a strength to move mountains of obstacles, and it triumphed over them all. It appears from his *Autobiography* that once when he was a candidate for a Professorship the orthodox opposition drew up a memorial in which it was stated that they "ought not tamely to sit and see an infidel appointed to a chair".

early in the service could hardly be called supplications.* They were rather pieces of argument with the Unseen, not altogether complimentary, or wholly acquiescent in the perfect wisdom of the scheme of the Universe, and dealing with various phases of his favourite thesis. The latter portion of the closing prayer was always the same, and contained many periods that were both elegant in diction and impressive in effect. The whole clung to my memory long after I had left College, but only two fragments now remain and may be quoted here. I think they are given *verbatim.* "Be with those who are tossed upon a stormy sea, and with those who are in a foreign land, and who want that social and friendly intercourse † which we so *happily* enjoy." "Our friends and benefactors we commend to Thy kind care and keeping ; may they be wise, may they be virtuous, may they be *happy !*"

The Principal (and Vice-Chancellor) of the University in our time was the Very Reverend Peter Colin Campbell, D.D., appointed in 1855. We saw him at Graduations, at the Installations of Rectors, and on Sundays in the Chapel, where a window now commemorates his connection with the College. I remember his preaching the funeral sermon when Professor MacPherson died. The Chancellor was the Duke of Richmond,‡ who was hardly more than a name to us. His functions were supposed to be mainly ornamental, and his

* Their matter-of-fact nature may be judged from the following story. He once commenced the prayer with which he opened his daily lecture to his Divinity Class, with the words, "O Lord ! at the close of another week—," and then, remembering it was only Friday, and so the end of the week only *academically*, interjected in a parenthesis, "at least so far as we are concerned ! " It is always safer to be accurate.

† Miller would have it "that security and friendly intercourse". Trail adds another fragment, "the flowers budding in their loveliness, the planets rolling in their majesty proclaim Thy glory".

‡ Died October, 1903. Succeeded by Lord Strathcona.

only intervention in the academic life of our day that I can recall was on an occasion to be referred to later on in this chronicle.

The Librarian was "Johnnie" Fyfe, who was marked for the succession to the Moral Philosophy Chair, and who did in fact succeed when Martin resigned. The Assistant Librarian was the ever cheerful George Stephen, afterwards Minister of Culross. Besides the general Library, the Class Libraries were most useful helps to men who had as little cash to spare for books as most of us had. The fine of a penny for being late for class and those of larger sums for misconduct in it were supposed to be expended on books for them. These fines, in one class-room, used to be abstracted under the Professor's nose—if it was a nose—by a certain sleight of hand, after being deposited on his desk. *Dolus latet in discipulis!*

The appellatives by which, in familiar converse, we referred to our Professors, were born of our varying attitudes to the individuals. In some cases they were real nicknames, as "Cockie" * (Maclure), and "Billy" (with the vowels pronounced distinctly *Scotic*) (Martin). On the other hand "Freddy" (Fuller), "Davie" (Thomson),† "Bainie" or "Sandy Bain," and "Jeems" (Nicol), were diminutives of affection, or pet-names. Pirie was always "Pirie" without any liberties. As for Geddes, he was always

* Hence the crowing which used to be indulged in on certain occasions when he was present and not pleasing us.

† In the *Aurora Borealis* it is mentioned that he was known as "The Fiend". I never heard the name, but I find the statement confirmed in another work on Aberdeen University life. It appears he had formerly been a terror to evil-doers. He had a dry way of speaking, and could be sarcastic and crushing when the occasion required it. He once, at a meeting of the General Council, retorted on Struthers, who had been railing at Greek, that if he continued to attack the then system of education on the lines on which he was proceeding, the profession of which he was such a distinguished ornament would soon cease to be a *learned* one!

"Homer" to us, the grandeur of the title reflecting our veneration for the immensity of his classical attainments and especially the love he bore to the Prince of Poets.* Some famous teachers of earlier days were often similarly referred to. "The Dorian" was the Greek Professor at Marischal College, and "Habé," I believe, the Greek Professor at King's, who had stuck at that word in a Latin prayer. "Geordie" was Ferguson, a former Professor of Humanity at King's, the same who, on being made a burgess of the Burgh of Pittenweem in Fife, thanked the Town Council in the famous speech with which we were all familiar, commencing, "Ye piscatory denizens of this pristine Municipality!" The terms of the oration had probably been somewhat exaggerated in the report of the occasion preserved by tradition. And lastly you will remember that we ourselves, as a body, were not exempt, and it was a standing puzzle to us what might be implied by the horrible shout that frequently greeted us in the streets, of "Buttery Wully Cōley". In *Life at a Northern University* there is quite a disquisition on the origin of this uncouth cry. It will be a surprise to most of you to learn that it may have been a corruption of "Butterfly William of the College!" A more sober explanation derives the phrase from the "Buttery College," as an inn formerly frequented by the students was called, because it was kept by one Peter Butter.

The Assistants to the Professors who have not been mentioned already were MacBean in Greek, Charles Grant in Latin, and Walker in Mathematics. Grant died shortly after our course was complete. He was a sound classical scholar, and of a singularly hearty and lovable nature that made him very popular.

These in but feeble outline were the men who led us along the

* At the head of Neil's paper on Geddes in the *Aurora Borealis* stand the words (from Quintilian) *Nos rite cœpturi ab Homero videmur.*

via trita that many generations had trodden before us, and who conducted some of us to the goal of graduation. There were some that hardly reached the uniformly high standard of the majority. About Martin, for instance, as about Maclure, there used to be speculation how he had got his Chair. The legend was that there had been two conspicuously strong candidates, between whose claims the nominating authority had difficulty in deciding. A decision was avoided by the appointment of the third. If that tradition be true, one of the strong men was Pirie, who stood for the Chair, then of Logic and Moral Philosophy, when Martin was elected in 1846.* It is said that in former days Professors were sometimes appointed with scandalous disregard for their unfitness for office.† An extreme instance is given in *Life at a Northern University*. A surgeon in the Navy, it is stated, having married the daughter of one of the Principals, was appointed to a Chair, Greek or Hebrew apparently, and *had to learn the alphabet of the language he was to teach.* "A vera guid story," as an old lady once remarked, "it's a peety it's a lee!"‡ But see what is related of another Scotch Professor in the *Life of Robert Wallace, M.P.* The learned man had been translated from Aberdeen to the Greek Chair at St. Andrews on the strength of what are called "ballooning certificates". But a colleague afterwards complained to the Aberdonian author of one of these

* *Aurora Borealis*, p. 170. Trail tells me that the third candidate was Bain.

† In our own day there are complaints. "The Scotch Universities still sometimes appoint to their classical professorships young men fresh from the final schools and entirely destitute of any experience or understanding of higher study!" (*Oxford at the Cross Roads*, p. 60, by Dr. Percy Gardner).

‡ But Trail tells me the story was current about "Habé," who has already been mentioned, that he had to learn Greek after his appointment, and "sought to stimulate his students with, 'Courage, lads! I am just one day ahead of you!'"

testimonials that the subject of them had not quite justified the warm recommendations that had been given. "Maybe, it's possible," replied the Aberdeen man, "but ye'll need to gi'e him far better certificates before ye get quit of him!" It would have been well for the Universities had the examination test which still exists for the Lords of the Court of Session and for appointment to one Scotch Professorship,* been more generally applied. The difficulty of removing Professors once installed *ad vitam aut culpam* has recently had striking illustration. They stick like limpets, or like judges, whom only the dynamite of impeachment can dislodge.†

But generally we loved the men and we prized their work. Let us set down here our grateful acknowledgments‡ to one and all, not without the confession that we were sometimes far from showing in a becoming manner our appreciation of their efforts on our behalf. If we listened with rapt attention as we sat at

* The Chair, as no doubt most of you know, of Systematic Theology in Aberdeen. The vacancy caused in 1903 by the resignation of Professor Paterson has been filled after an examination in "Languages, Dogmatics and Apologetics" which extended over three days. I see it stated in an account of it in *The Athenæum* that "the procession through the quadrangle from the opening ceremony (of prayers) to the Examination Hall was an interesting sight". It is not stated whether students were present to express *more suo* their sympathy with their seniors in this common affliction.

† And a friend has pointed out to me that in consequence they used to be somewhat lax in some of their proceedings. At St. Andrews they were wont to divide certain funds among themselves every year. Dr. Chalmers protested and refused to participate. See his *Life*, iii., 109 *ff*. The castigation he gave the then University Commissioners is worth reading. It was then that the St. Andrews saying originated, "Help yersels, like the Professors!"

‡ One of our number has recently expressed his gratitude in substantial form. Trail has founded prizes in Zoology and Botany, in memory of Nicol and Dickie (Professor of Botany), "to express in a slight measure his sense of what he owes to their instruction and example".

the feet of some of our Gamaliels, "the insuppressive mettle of our spirits" produced an amount of turbulence and a superfluity of naughtiness in other halls of the Temple of Learning such as we hesitate to describe in great detail in this respectable Record. Some of us were wise; but many of us were foolish, and had yet to dree our weird and learn by bitter experience the truth of the Horatian precept, *Sapientia prima Stultitia caruisse.* Knowledge came, but wisdom lingered. In the words of Mr. Andrew Lang,* recalling his own experiences as a student, "the worst excesses of the British Parliament scarcely went beyond the licence and riot" that we sometimes indulged in, and I suppose the abasement of repentance is low enough when that is said. It would require a hundred tongues and an iron voice *omnes scelerum comprendere formas.* And yet one hardly knows whether to laugh or feel ashamed when some of the scenes in class † recur to the memory. A report that Chang, the Chinese Giant, then exhibiting his proportions in the New Town, is in the quadrangle, causes a rush to the windows and total abandonment of all interest in the lecturer and his subject. A hen stolen from John Begg's preserves is sent fluttering and skirling over our heads from the hands of a private student at the door at the back of the classroom. A gentle, scarcely perceptible whistling of an air, ‡ "softly sweet in Lydian measure," with a hoof accompani-

* In *Alma Mater's Mirror* (*Speculum Universitatis*), St. Andrews, 1887.

† Our demonstrations were generally inside our own walls. The Continental student is a different creature. As we have recently seen in Russia, Greece and Italy, he loves a political crisis and the opportunities it gives him for raging in the streets, dancing on his King's portrait, or cursing some other nation or an obnoxious individual. In Moscow he will even place an infernal machine below a Professor's bed, inscribed with the terrible warning, "You are condemned to die!"

‡ I remember the tune, but cannot put a name to it. It was a reel. The whistler was once in parlous risk of having to confess. Martin proceeded to call the

ment on the floor, subdued and almost inaudible while the Professor faces us, swelling to thunder if he turns to the synopsis of his lecture on the black-board, brings the work of the class to a standstill, while our Mentor glares at us and "paws his beard" in utter helplessness.

Quid intactum nefasti
Liquimus? Unde manum juventus
Metu deorum continuit? *

Yet, bad as we were, I have been told that things afterwards grew worse in one particular class-room, and when presentations of turkeys and plum-puddings and whisky and oranges came to be of common occurrence as accompaniments to addresses conveying thanks for the noble efforts made to counteract all Bainian † heresies, the Senatus at length roused itself from its lethargy, and tardily, like Mr. Snodgrass on a famous occasion, decided to interfere.

Aided by such diversions we reached the end of our College career. The final examinations over, we meet at supper the night

roll and to ask every individual present if he were the culprit. As the S's were approached, the situation was saved by students rising and making speeches expressive of their horror at the behaviour of the unknown (?) disturber of the peace, and moving specific resolutions, till the roll was forgotten and our man safe. That, at any rate, is my recollection. Nicoll (*Aurora Borealis*, p. 99), says the roll-call was completed and that at the close Martin said, "Gentlemen, there is a liar among you". Miller confirms Nicoll's account, and adds to Martin's speech the words "and the works of his father he will do".

* Well, we did not, for instance, go the length of murdering John Begg. The legend that a former holder of his office, "Downie" by name, had been done to death by the students, was current, but hardly credited. In *Life at a Northern University* the incident is narrated in great detail, and references are given to similar accounts in a book called *Fifty Years Ago*, and in *Household Words*. It is added that the velvet collars of the students' gowns were removed to mark their disgrace. Trail says the present velvet is derived from Marischal College.

† The adjective need not be objected to. It is no worse than the (Adam) "Smithian" of the Economists.

before the Graduation, with Andrew Craik as *rex convivii*, to celebrate our release, and to give a last expression to the good fellowship that animated us. I remember it as a very merry meeting. From a pencil note written by myself on the back of the Toast List, which is in the handwriting of Anderson Souttar, I gather that there were twenty-six of us present, and that we paid 3s. 6d. a head for the solid portion of the entertainment. This document, which in its ambitious dimensions would have done no discredit to a more august and seasoned company, has been in my possession since and is set out below :—

TOASTS.

The Queen - - - - - - -	The Chairman.
The Army, Navy and Volunteers -	The Chairman.
The Toast of the Evening - - - -	The Chairman.
Song—Mr. J. Cantlie.	
The Arts Faculty - - - - -	Mr. D. M. L. Salmond.
Other Faculties - - - - - -	Mr. A. Souttar.
The Graduates Elect - - - - -	
The Unsuccessful - - - - -	Mr. Argo.
Song—Mr. C. C. Greig.	
Alma Mater - - - - - -	Mr. A. Shewan.
The Professors - - - - - -	Mr. J. Cantlie.
Bon-Accord - - - - - -	Mr. W. R. Pirie.
Song—Mr. A. Souttar.	
Press - - - - - - -	Mr. J. Niven.
The Ladies - - - - - -	Mr. C. C. Greig.
Chairman and Croupiers - -	

The sympathetic inclusion of the "Unsuccessful" was a tribute of unusual delicacy, which it is hoped the victims of the Plough duly appreciated. The exclusion of the Church was perhaps due to forebodings as to the possible character of the proceedings, which I had better linger over no longer.



OUR CLASS PORTRAIT.

Next day the Graduation Ceremony in the College Chapel, our oath * of filial love to our *Alma Mater*, our capping at the kindly hand of the Principal—*caput tuum hoc pileo orno*, *quod ut felix faustumque sit Deum Optimum Maximum precor*,—our farewells to the Professors in the stalls, beaming forgiveness for all our rowdiness, our own good-byes at the Chapel door, and then—away into the "world's mad scene," many of us never to meet again. Hearts were full, and hopes were high. The arch of our experience was but a small one yet, and the "untravell'd world gleamed" brightly to us through it.

Years after that day of disintegration and our subsequent dispersion over many seas and to many lands, it came into the good hearts of certain members of the Class to endeavour to bring together from time to time those of our communion who still survived, and to have some permanent memorial of days that are dear to us all. It was Lobban and Miller who originated the scheme, and they persisted in advocating it till its fulfilment was secured by Cruden and Whyte undertaking, as Secretaries, the work of direction. The results have been four triennial Reunion Dinners,† the success of which must have rejoiced the hearts of our excellent classfellows, and now this Record compiled from information collected by circular by our Secretaries. It will fitly conclude with an examination of the interesting statistics thus obtained. But before I proceed to them,

* Now, I believe, abolished, so I give it in full from the slip from which I repeated it: *Ego, A— B—, coram Omniscio et Omnipotenti Deo, Religionem Christianam, quousque in Sancto Dei Verbo palam proponitur, publice profiteor: Insuper Almæ Matri Academiæ, cui ingenii culturam atque hos honores academicos debeo, me benevolentiam quam potero liberaliter relaturum sancte promitto. Ita me Deus adjuvet.*

† Held in Aberdeen in December of the years 1894, 1897, 1900 and 1903. Neil was in the Chair at the first, Reid at the second, myself at the third, and Trail at the last.

there are a few other matters relating to our College days sufficiently relevant to have notice here.

First, let me make a brief reference to the period in the history of our University within which it was our lot to be students. Its unification by the "Fusion" of King's and the Marischal Colleges had been effected * some six years before we joined, and the heat evolved in the process had not been entirely dissipated. Feeling had run very high.† Obnoxious Professors transferred to King's College—Maclure was of the number, I think—had even been assaulted, and students had been rusticated. But on the whole there was peace in our time, and these things were becoming legends of the past. Again, it is certain that, whether due to the Fusion or not, the years that immediately followed it were marked by extraordinary intellectual vigour. For proof one has but to examine the *Calendars* and note the *clara nomina* that figure in the Honours Lists of 1862-6. It was then that the brothers Smith,—the "Smithies," as they used to be named in our school days, when the prodigies were pointed out to us,—from the humble Free Manse of Keig, swept everything before them,—literally everything. The names of Hunter and Minto, John Macdonell, Croom Robertson, Charles Niven and Ferrier all belong to the same brief space in the annals. Can any septennium of later years boast as fine a display?

Our own four sessions at College were distinctly memorable in this, that they saw the birth of a controversy which was fought in Aberdeen for many years, and is still a burning question throughout

* On 15th September, 1860.

† In King's College the rival seminary was contemptuously referred to as "The Broad Street Academy". There is in *Life at a Northern University* an account of a discussion at the Debating Society, when the motion against union was carried by an overwhelming majority.

a far wider area to-day. Now its form is, are the Classics to retain their commanding position in our educational system? *Then*, in its inception in our part of the country, it was,—and the very terms would fall strange on southern ears,—is the "Version" to retain its predominant place in the Bursary Competition? It was Mr. (now Sir) Mountstuart Elphinstone Grant-Duff who started the discussion. Few, I imagine, of those who voted for his election as Lord Rector in our first session, had any idea of the blaze in educational circles which they were helping to kindle.

A word about this version, or translation from English into Latin. It now knows its place, but in our school days it was not merely *prima inter pares* in relation to the other subjects of examination; it fairly o'ertopped, and, indeed, dominated them all. Out of 1,200 marks given for all subjects, the version, that single fragment of Humanity, absorbed 400. And more, it was a test. If you failed to score in it, your other papers were not looked at. In it, as in no other subject, a man might actually find himself *below zero!* * The efforts of the dominies all over the North were consequently centred on it. Books of samples—especially renderings by the great Melvin †—and collections of stock phrases were always in great demand. What should have been, and what, rightly utilised, *is* beyond all question a splendid educational discipline and test,

* The method of marking is a curiosity to be preserved. Mistakes and inelegancies were assessed, according to their gravity, at 1, 2, 4 or 9 marks. The total was multiplied by 4 and the product deducted from 400. If the product amounted to 400 or more, the 800 you might have made on the other papers were of no use to you. Out of 215 competitors at our examination in 1866, only 99 survived the version.

† The famous Latin scholar and Head Master of the Grammar School. "The learned Bœotian," I believe *The Times* once called him! The Melvin Window of the University Library is to his memory.

really helped to some extent to encourage cramming. I remember the case of a "Dux" of the Aberdeen Grammar School who came to the examination, *in utrumque paratus* in Latin at any rate, by "getting up" the Latin-English and English-Latin dictionaries! I may add that he was *not* first bursar, though he had been confidently named for that distinction. Other subjects were handicapped out of the race by the superstitious reverence paid to this particular form of exercise, and the education of the Northern youth was affected at its source.*

Some of the version results in our own Bursary Competition are worth giving here. They seem to me to constitute a startling, not to say grotesque, commentary on the efficacy of the version as a test. There were five of the then examinees who, I find from the Prize Lists, afterwards distinguished themselves above their fellows in classics. Yet *the marks of all five of them for the version were extremely poor.* Neil made only 180, and was forty-third in order in that particular subject! Shirres scored the same number! Now Shirres was a Grammar School "Dux," and far beyond most of us in his knowledge of Latin and Greek. I sat next him for two years and know what was in him. Henry Stephen, who was, I believe, as sound a

* One reads much about the making of Latin Prose in the many instructive papers in Reviews that are devoted to Classics as an element in education. In one by Professor Butcher (in *The Fortnightly Review* for July, 1903) on the late Dean Bradley, there is given an account of that expert's system of teaching this form of composition so interesting that I cannot refrain from quoting it. The italics are mine. "Latin Prose with Bradley *set one thinking*. It was not so much a lesson in correct Latin as *in logical thought, and the logical expression of ideas*. The least venial errors were those in which bad Latin revealed ignorance of English. . . . The Head-master took our Latin, held it up to the light, turned it inside out, translated it back into the English equivalent, producing a medley of incongruous phrases. He revelled, as it seemed, in our absurdities, and we ourselves *shared the enjoyment*." Compare this with the dull mechanical process of our version-making laboratories!

scholar as our Class contained, scored 200 marks! The other two men I refer to did slightly better, making 236 and 240.

We had the bad fortune, for much good time was wasted on meetings and fights and the composition of ribald posters, to participate in two Rectorial Elections, both of which raised our party passions to a high pitch. At the first the candidates were Grote, the historian, and Mr. Grant-Duff. I have preserved a souvenir of the contest in the shape of a "squib," which, as being much above the average of such effusions, I venture to print as an Appendix (C).

Grant-Duff was elected, and forthwith began to gird merrily from his Curule Chair at the absurdities of the examination scheme. In 1868 he made some proposals, and in the following year, at a meeting of the University Court, he launched a thunderbolt by declaring roundly, that, whatever the aptitudes of the University might be, they certainly were *not* classical. "For Aberdeen to lay herself out for teaching classics, would be as absurd as if she were to give up sending strawberries to the markets of the South, and devote her energies to the growth of the mangosteen." * Here was heresy, black, audacious and undiluted. You have not forgotten the storm it raised. † No one was more completely identified with the system assailed than Geddes,‡ and Geddes, nothing loth, took up the challenge

* The most delicious of fruits, produced, as some may not know, in the Malay Archipelago. I remember some one afterwards called the tree, in a letter to the papers, "that shrub of Eden". There are two Edens,—the one mentioned in Genesis, and a place belonging (or that used to belong) to Grant-Duff in Banffshire, where possibly he had tried to acclimatise the fruit.

† I remember there was an article in the *Scotsman* on the subject, said to have been written by John (?) Macdonell. The opening sentence was something like this: "In a mill-pond as in an ocean all the properties of fluid matter may be observed, and similarly in certain academic discussions of which Aberdeen is the centre," etc.

‡ I have never heard that Grant-Duff's proceedings gave Maclure an uneasy moment.

with all the spirit of one of his Homeric heroes, and, on the opening day of the Session 1869-70, strode down to College, *σθένεϊ βλεμεαίνων*, and delivered to his Senior Class what I may call his first Duffic. I have the speech in a newspaper cutting. It is a stout vindication of the position of Aberdeen in the classical world, and of the good work done by the Scotch Universities in the face of disadvantages not felt in England. "We have no Fellowships without duties, or Cathedral Stalls with fat livings, and a man can't live by grubbing even in the *Codex Clarkianus*." "There are two Public Schools in England, the annual income of either of which exceeds that not of one, but of all the Scotch Universities." Especially neat was the thrust, *ad hominem*, I suppose, about "scions of the nobility, who seem to shrink from rubbing shoulders with the sons of the people in the people's schools, proceed to England without taking Scotland in their way, and return to tell us we have no scholarship".*

But this was only a skirmish preliminary to the general encounter. The result was never in doubt. The old order had to yield, for the version, "good custom" as it was, by its position of unreasonable predominance was corrupting the academic world of the North. In 1870 it ceased to be compulsory, and new subjects of examination were introduced. But I have not space for the details, which have frequently been published. There have been even greater upheavals since. The changes made in the whole system of the Entrance Examinations by the Commissioners of 1889 were sweeping, and it is difficult for us, men of the stone age, to understand present arrangements. The gates have been opened wide, but, if

* Nor did Geddes confine himself to prose. The crisis sent him *furentem in choriambos*,—if I am correct in referring to this period his wail (*Flosculi Graeci Boreales*, 232) headed ΣΟΦΙΣΤΩΝ ΟΡΥΜΑΓΔΟΣ (*Ingruente in Academias ingenti procella Barbarica, Graecas Litteras e Scotia quasi expulsura*)!

one may judge from what one reads, we are still far from finality in the controversy. Still Rectors and Principals and a host of other authorities are preaching the "duty of the Universities to come into more definite relations with the interests of the world at large". It is no longer an Aberdonian or even a Scotch question. It is one affecting the national life. The opponents of classical education are battering its defences persistently, and urging the claims of the technical side. The issue is how far the *utile* is to oust the *dulce* in Schools and Universities,—an old, old question, and one, as Professor Lewis Campbell remarks, which "seems to be inextinguishable".* Free Trade in Education is demanded and cannot be resisted. The first protest against Protection in the training of the youth of the North of Scotland was made, and made successfully, by Grant-Duff in 1868.

In Scotland † all are agreed that new subjects should be taught and more Chairs founded, and we are all waiting for the advent of the opulent *alumni* who are to provide the million and a half that an authority has declared to be required to complete endowments. That is a modest forecast. I recently saw these wants enumerated for Aberdeen, and the list was not cheerful reading. Engineering, Agriculture ‡, Education and Law, not to mention other minor departments, are still begging for adequate recognition, or existing only in

* Plato's *Republic*, p. 77. What lengths the technicalisers would have you go! The Ruskin University, U.S.A., has a Chair of Dressmaking! There the *utile* and the *dulce* surely meet.

† There are "needs" in England too. See the correspondence in *The Times* during October, 1903, on the wants of Oxford. Dr. Percy Gardner cries aloud for more teachers, more accommodation, more apparatus!

‡ Trail informs me that quite recently a considerable annual sum has been made available for this branch, "from sources quite outside the University, but working cordially with it".

embryo. The arrangements for instruction in Political Economy and Political Science are still "only makeshift," and so on. Carnegie's millions are doing something to help, or rather the balance of the income from them that is left after the, at first sight at least, unreasonable, enervating waste on payment of the students' fees.* Provision will be made in time, no doubt. The State may be shamed into contributing more generously. We seem to have begun only lately to understand the miserable condition of Higher Education in our country. Mr. Haldane tells us "our Secondary System is in a condition of chaos, and our Universities antiquated!" Sir Norman Lockyer estimates that twenty-four millions from national funds are required to bring our University system in Great Britain up to the level insisted on in both the United States and Germany, and tells us that the University of Berlin alone receives as much from the German Government as all the British Universities together from theirs! Sir Robert Giffen demands that the thirty millions at present expended annually on Education be raised to a hundred! How will the classics fare in the multitude of new subjects, when this millennium arrives? We need have no fear for them. They will never cease to be studied, whether for the sake of mental training or for themselves.

* See, in this connection, the article, "Will Mr. Carnegie corrupt Scotland?" in *The National Review* for September, 1903. Apart from the debasement of students and parents, the danger of subservience to the Trust and to *Mr. Carnegie's ideas of culture* is insisted on. The danger, if it exists, would be greater in America, where such gifts have been colossal, and a Professor there says, "institutions which eagerly seek their resources from the commercial world must be *lenient critics* of its methods. Ethical, social and economical truths cannot be urged in antagonism to the source of supply." Lenient critics of Corners and Trusts and Lobbyism and the horrors of the Stock Exchange!

For the students and their parents Mr. Carnegie does not fear. The learned Principal of St. Andrews is equally confident about the future, and his is certainly a voice to listen to on educational questions



MARISCHAL COLLEGE QUADRANGLE.

[illegible]R TIME.

Time cannot wither their unsurpassed beauty,* nor custom stale the delights they yield so bountifully. All the assaults on them but serve to confirm the more their undying value,—

ab ipso
Ducunt opes animumque ferro.

As Professor G. G. Ramsay says with fine confidence, "Greek may be trusted not to die". † It lives, one might add, too abundantly in hearts that love it.

What testimony it is to the inherent excellence of the Classics as an educational instrument that, though taught so badly, they have retained their commanding position so long! When will they be given fair play and treated with some regard to common sense? It is painful for us parents to find, after the lapse of forty years, that the same benighted methods are employed to make our children loathe them that we ourselves had to endure.‡ The driest tracts

* And "whatever brings beauty into our *squalid modern life* is an end in itself" (Preface to *Musa Clauda*, Oxford, 1898).

† In his Inaugural Address ("Efficiency in Education") as President of the Scottish Classical Association. This excellent Association came into existence only two years ago, and already it has the satisfaction of seeing its example followed in England. The principal speech on the occasion of the founding of the English Society was Professor Postgate's, commending the study of the writers of Greece and Rome, and their freedom from "the tawdriness, the feverishness and the frivolity" that characterise modern literature. "Think of Plato and Rudyard Kipling! Have writers of to-day nothing to learn from the calm, the order, the harmony, the self-restraint of the Greek?" In truth *μηδὲν ἄγαν* is a principle that seems to have but poor and dwindling regard paid to it in modern life. Another grand deliverance on the Spirit of Greece that will not have escaped you, is Professor Butcher's, at the dinner given him (January, 1904) on his retirement from the Greek Chair at Edinburgh.

‡ This is at the lowest rungs of the educational ladder. At the very highest the condition of things would appear to be far from satisfactory. See *Oxford at the Cross Roads*—another plea for "intelligent education".

of Cæsar's *Commentaries* are still used for their introduction to translation from the Latin, and after Cæsar, Vergil, for no reason seemingly except that it is the custom. The horrors of the *oratio obliqua* are inflicted upon them at the earliest stage. The mother's milk of the Grammar is soured, even poisoned for them by the admixture of forms and words, lists upon lists of them, which they will probably never meet till they read Vitruvius or Scribonius Largus! But there are signs that a better, more liberal and more hopeful attitude may yet be adopted. It is at last recognised that it is useless to try to force the classics on the world, or the great section of it that compulsion is making rabid against them. And bad policy too. Where, as in America, coercion is unknown, the results are most encouraging. Let the classics stand on their merits against all technical newcomers. In Germany, it is found, though it startles one to hear it, that a classical training is the best preparation for a scientific course.* Let there be Free Trade. The Classics will not suffer. But by all means reform the teaching. Hear the following confession of a well-known Eton master: "We should never expect a boy to become a good player at a game unless he enjoyed it, and how we dare to *exclude enjoyment so rigorously from our system of education* is one of those mysteries that it is difficult to fathom". It is not long since that confession appeared. For several years before it was published, I had, as the parent of three children struggling

* Lord Kelvin a few years ago wrote to Sir Richard Jebb urging that no alternative for Latin and Greek should be allowed in the "Previous Examination" at Cambridge. Oxford has recently come very near making Greek optional in her scheme of examinations. "The supporters of the study of Greek in England have for the moment saved it; it is now not less their duty to see that in future it shall be more worthy to be saved" (*Classical Review*, December, 1902).—It must now be added that on 9th February, 1904, Oxford took the first step towards making Greek optional to men taking Honours in Mathematics or Science.

with Latin and Greek, much cause to mark with astonishment how uninteresting their work was made to them. I know one young gentleman at an English Public School * who has been learning Greek for *six years*, and who has not been introduced to Homer yet.† His father, educated at a small private school in Old Aberdeen, was enjoying the *Iliad* in his third year at Greek. All the finest passages were read to him, at intervals, by his master, and he was made to commit some to memory. The love of Homer he thus acquired has never left him, and is a valued resource, a *laborum dulce lenimen*, in his declining years.‡

Grant-Duff was a scholar and declared himself a strong supporter of the claims of classical education. It was only the existing system of examinations that he disapproved of, and to this view he

* The exposure of the weaknesses of the education at these schools seems to be the peculiar province of Sir Oliver Lodge. I give one example of his philippics, taken from a speech made by him in his capacity of President of the Teachers' Guild of Great Britain and Ireland : "The majority of the boys turned out by the big Public Schools are ignorant ; they neither possess knowledge, nor do they know how to acquire it, nor do they, as a rule, feel any interest in it, nor do they respect it ; they are not ashamed of their ignorance, they are usually not even aware of it".

† There is in Germany the *Ahrens Method* of classical instruction, under which a *commencement* is made with Homer. It would be interesting to hear some Headmasters' views on a proposal to introduce the method into this country sticking fast in its primæval scholastic mud !

‡ To borrow from Matthew Arnold :—

> Who prop, thou ask'st, in these bad days, my mind ?
> Much he, the old man, who clearest-soul'd of men,
> Saw the Wide Prospect, and the Asian Fen,
> And Tmolus Mount, and Smyrna Bay, though blind.

But "the singer of sweet Colonus" was even more to him. Here is the advice of an Oxford Don, Cyril Jackson, Dean of Christchurch : "Let no day pass without your having Homer in your hand. Elevate your own mind by continual meditation on the vastness of his comprehension and the unerring accuracy of all his conceptions".—*Ἄλις πάντεσσιν Ὅμηρος !*

secured many adherents. Besides, a Rector who interested himself in the life of the University was a novelty.* So popular indeed had he become with his party among the students, and even with some of the Professors above them, that he was again brought forward as a candidate for the office in 1869. Sir William Stirling-Maxwell was his new opponent, and the struggle was a close one. Grant-Duff had a majority of votes—224 against 212—but the "Nations" were divided, Mar and Buchan being for, and Angus and Moray against him. I am reminded that I was Procurator for the Buchan Nation at the Election in the Duff interest by finding among my papers the Principal's official intimation, dated 11th January, 1870, that the Chancellor had given his casting vote in favour of Maxwell.† Representations were made to the authorities challenging the legality of the votes of certain students of the Angus Nation. One vote reduced in it would have turned the scale, and the "Duffites" alleged that the vote of a man who was at the same time a student and attendant in the department of Chemistry, was void, as he had not matriculated. The objection being repelled, the new-made Rector was then approached, and he, not caring for the honour from a minority, resigned it. On 12th February, 1870, there was a fresh election, at which Mr. Bernhard Samuelson, M.P. for Banbury, was nominated as a candidate—hardly with serious intent, for only nine votes were recorded for him—by an English admirer in our class. Grant-Duff was elected for the second time. He continued to preach reforms in the Arts Curriculum, "which, though not given effect to

* He is described in the *Aurora Borealis* as "the first working Lord Rector that Aberdeen had".

† This procedure has been altered for the better. By the Universities Act of 1889 the election is decided by a majority of votes when the Nations are equally divided.

at the time, are interesting in so far as they anticipate very closely the changes introduced by the Commissioners under the Act of 1889 ".* I met him in India in 1885, and found he had a fresh and pleasant recollection of the many incidents of those epoch-making contests.

On both occasions the Nations raged, and there were the usual pitched battles between the supporters of the rival candidates. Pease-meal made up in dainty bags of coloured tissue paper was the favourite missile ; but there were also hand-to-hand encounters in the quadrangles in which garments were rent and countenances damaged. And when the combatants were tired of fisticuffs with each other inside the precincts, the mob that had gathered outside the gates to mark how good a thing the higher education was, and how becomingly well its devotees exhibited the brotherly love which it fostered, would furnish an excuse for a Town and Gown display.

Turba venit diris ultrix accincta bacillis.
Civibus iratis obsistunt subgraduati,
Et cives illis : PACIS CUSTODIBUS OMNES ! †

But in this we only continued a tradition. It was not peculiar to our time. I read in *Aberdeen Rectorial Addresses* that " the noisy nomination fight is a survival of the sixteenth century custom of setting upon the newly elected Rector, tearing the clothes off his back, and then requiring him to redeem the fragments at an exorbitant rate ! " This may be news to some of you, as well as the fact that in 1552 a Statute was passed to restrain " the too horrid and petulant mirth " of the students, though it " did not venture to abolish the time-honoured *laceratio vestium* ". The scene, even in our time, when the Rector delivered his inaugural speech, was pandemonium. The Principal's opening prayer in Latin was interrupted by comments on

* *Rectorial Addresses*, p. 373.

† The "Quadriviad" in *Lyra Frivola*, by A. D. Godley.

the imperfections of its composition. The air was heavy with meal, dark as was the atmosphere of a famous fight with the Persians' arrows. Sticks were brandished, musical instruments brayed, and the rowdier sort sang songs or hurled imprecations across the arena at the misguided followers of the opposing candidate. The din was fast and furious from the first, but it was Sheol itself let loose when the Rector opened his mouth to speak. In after years the behaviour would seem to have become even worse.* In 1882 Bain could not deliver his address at all. The Music Hall, which had been refused for the ceremony, "was carried by the students by assault". Now a change for the better has taken place in one part of the programme. The final pre-election fight in Aberdeen has been systematised and is carried out with the greatest *éclat*. In 1902 a Captain in the Artillery was formally appointed arbiter. The contending forces marched through the town to the Quadrangle with colours flying and pipers playing martial airs. The fight began "amid clouds of peasemeal," and raged with fury for an hour, till noon, "welcome, thrice prayed for," put an end to the struggle. Several of the warriors were badly hurt. An ambulance was at hand to convey the wounded to the Royal Infirmary. There were

* It surely reached its lowest point at Mr. Ritchie's installation in October, 1903. The newspaper report is almost painful reading: "The undergraduates were in a more obstreperous mood than usual, and indulged in various methods of hooliganism. Chairs were thrown about, *fireworks discharged*"—this in the Mitchell Hall! —"students were passed up, and . . . seats were smashed . . . and once or twice the press tables were invaded and upset." "From start to finish the students kept up a senseless interruption, and Mr. Ritchie's voice was frequently drowned in the hubbub." Where was the S. R. C., whose function it is "to co-operate with the University authorities on public occasions"?

I thought when I had written the above that the lowest depth had been reached, but the accounts of Sir Robert Finlay's recent installation at Edinburgh prove there were lower depths still, and I pass it *sub silentio*.—For a still more recent incident I refer you to Appendix (D)

no deaths that year. Surely "the thoughts of men are widened with the process of the suns".

There have been many other changes. The Scotch student himself is not the rude being he was. He seems to be of a finer clay than our Silurian mud, a clay with good grit in it, too. I think he is vainer, for he has more to be vain of; more style, for example, by which I do not mean mere empty swagger. Manners make more of the man. He inclines more to the "Fine Shades and Nice Feelings". His smarter apparel proclaims an advance. There is more "leather and prunella". But *nimium ne credat colori!* He still has to wear that garish, cumbrous gown. It is a marvel the S. R. C. has tolerated it so long. The mortar-board is an innovation since our day, but it is not compulsory. The ladies seem to like it, as prettily adaptable to various styles of binding their tresses. He never wears a plain Scots bonnet. In the sixties it was the head-gear * of the great majority. He has a fine hardy habit of going bareheaded, even *sub Jove pluvio.* In the evenings he often, like Teufelsdröckh, "finds safety in a swallowtail," and with it a more polished and reposeful air, as he lounges by the drawing-room door surveying the world in general and the fairer sex in particular. Scoffers call him, in the abstraction to which he is a prey at such times, a *Mistakostreptomaniac.*† Those responsible for him incline to

* The mention of headgear suggests a reference to the newly devised uniform of the recent Sacrist of Marischal College, whom I see described as "soldier, policeman, novelist". It is crowned by an edifice fearfully and wonderfully shapen—a Bishop's mitre, flattened and cloven,—and had the honour of being figured recently in a serio-comic illustrated paper.

† The complaint indicated is a nervous affection against which a Parisian Professor warns young men. It is defined as "the habit of pulling at the soft down which in days to come may develope into a moustache". I should not wonder if Hermes was its victim when standing waiting for old Priam (*Iliad*, xxiv. 348).

coddle him. Claudius Clear and other observers are near the truth when they say that "the spirit of independence is waning" in the modern youth, and that "there is a tendency to make things too easy" for him. He has more ample stores of pocket-money than we had, for the wherewithal to pay his fees comes from Pittsburgh, U.S.A. So he "does himself well," as he phrases it, out of his Bursary—smokes a fine brand of cigarette and has a golfing battery full of the latest patents. His language is not the tongue that we spake. We were *βαρβαρόφωνοι* compared with him, his talk, like many of his ways, being what Thrums calls "Englishy,"* and sicklied o'er with a strong cast of slang. His speech is strewn with "bally" and "bloomin'," and we stare and gasp when he babbles of "soccer" and "rugger" and "sweaters" and "blazers," and utters strange oaths by "Great Scott" and "Great Cæsar's Ghost". He "saps" where we "ground," though perhaps not so hard. Could he work for long spells at his desk in those six-inch collars stiff as triple bronze? Besides late hours over his books make him feel "a bit chippy" in the morning. He "gets the knock" where we were "ploughed". He is not at "college"; he is a member of the "'varsity," and feels and looks the difference. The horror of his life, and it is a creditable apprehension, is "to give himself away".

* The change in Scotland is apparent to one who, like myself, has returned to it after an absence of nearly thirty years. Mr. Bryce says, in a work already quoted, "nowadays, when Scotland is rapidly becoming Anglicised". The pity of it! A London paper (*The Pall Mall Gazette* of 4th February, 1904) actually speaks of "the semi-Anglicised nations, the Irish, the Welsh, the Scotch". May Averting Apollo at least protect us against the English pronunciation of English, with its emasculate R's, its vagrant H's, its drawling, effeminate vowel sounds known to no other language on earth! The issue of the paper quoted contained a verse in which "dawning" was rhymed with "morning". Could anything be viler? Yet the Scotch Education Department is appointing a Liverpool University Lecturer to teach our sons to speak "polite English". Aroint ye, Little Scotlanders!

Whatever displeases him—his Professor's lectures, his own performances in examinations, his driving and putting on occasions—is "weird" or "rank," even "rotten" or "utterly putrid,"—terms that surely have a decided savour of decadence. A round of golf with him is as good as an hour with the best authors of slang. "Your biff, I think," he observes, or "my bash!" He spoils your game for a time by the inquiry, "what's your pill?" He only wants to know what brand of golf ball you use. His recreations, lucky man! are on a grander scale than ours. He has a finely equipped Gymnasium, and Golf and Gymnastic, Shooting and Shinty, and Rowing and Swimming Clubs. His Athletic Club has a "constitution sanctioned by the University Court, defining its rights, privileges and POWERS". He has also a University Battery, which assembles in force once a session, when he marches to chapel in uniform, to listen to a Khaki sermon and sing bellicose hymns. He meets in "Literary" and "Celtic" and "Modern Languages" Societies and many others. He holds frequent Cinderellas, though the old-time Class Supper is not yet distinctly "bad form". He has a Magazine * in which he fights the battle of academic freedom, and airs his grievances and scourges the authorities when they attempt to curtail his liberties by new regulations, or vex his heart in other ways. Through the same medium he modestly controls his own education by advice, not unmingled with reproof and serious warnings, to the powers that are supposed to rule him, when their proceedings are, in his view, more than usually inept. Nay, he has a REPRESENTATIVE COUNCIL! Where we, in fear and trembling, organised a deputation

* It has just attained its majority after a well-spent youth, fostered by a "band of brilliant editors". Its future life is likely to be of still greater benefit to the University, for in the special number published to celebrate the occasion "some of the Professors give their views as to what a University Magazine should be".

of two to the Principal, or indited a letter, to make some feeble protest, he assembles in Council, passes Resolutions, makes remits to Committees, and

> with resistless eloquence,
> Wields at will that fierce democratic,
> Shakes the arsenal, and fulmines over Court
> And Senate.

He demands a Practical Chemistry Class in the winter session. He calls upon the new Rector "to give his address,"—not, apparently, his Lordship's London residence, but the speech which his constituents will do their level best to render inaudible when delivered.* He makes the peace afterwards by being "At Home" to the poor man. He holds Inter-University Conferences, at which the Principals, if they can be spared from Skibo, are allowed to attend—*dum se bene gerunt*, of course—to see how business should be done, and to give a benediction at the close of the sederunt. We trust it all makes for discipline, but we can imagine his Professors sighing at times for the regimen of days that are gone,

> *non ita Romuli*
> *Præscriptum et intonsi Catonis*
> *Auspiciis veterumque norma.*

His curriculum differs widely from ours. He is older when he joins, for he has to pass an Entrance Examination said to be as stiff as that for our poor M.A. degree. By rule of three I should judge that *his* M.A. is better than the LL.D. *honoris causa*. His way is made smooth and pleasant by text-books that are things of beauty and a great joy to the user. He takes summer sessions and can graduate in three years. He belongs to no particular "class," and

* The Rector in this case was Mr. Ritchie. What the students' "level best" was on the occasion has already been described in an earlier section.

if you ask him if he is a "Semi" or a "Tertian," he will eye you with suspicion as some "old Johnnie" prosecuting antiquarian research. He is allowed a great range of choice among the paths of letters. There is no hard and fast set of subjects for the degree, and he combines and compresses from the all-comprehending syllabus with wisdom and cunning.* "So numerous are the combinations that it is theoretically possible for all the entrants of a year to adopt different curricula." † Indeed a Mathematical Professor to whom I once put this view assured me the possible permutations might be numbered by thousands. ‡ Perhaps he was exaggerating. I cannot test his dictum, for I have not enough Algebra left in me, and if I had, I could not extract the necessary data from the "Regulations for Graduation in Arts". I have been working all my life under Statutes and Rules made under them ; I even once had charge of an office one of the special functions of which was the manufacture of such ordinances. And I solemnly say that any student who can thread his way through the Commissioners' labyrinthine Ordinances and Supplementary Ordinances on this subject, and ascertain his whole duty in the matter without feeing a counsel learned in the law, deserves to be given his Degree without further worry or annoyance. The result of all these innovations has been a great reduction in the

* *Non multa sed multum* now. Yet the effect of the Carnegie bounty has been to raise receipts per student from £9 to £10. It is predicted that they will rise higher still. This might seem to show that the individual takes more subjects. But there are also more classes to a subject in these days.

† Preface to the *Aurora Borealis*.

‡ Is the present scheme or the old one of our day the preferable ? I have never seen the two compared, but I suppose the question has been discussed *ad nauseam*. I am old-fashioned enough to give my preference to ours. There was a handy breadth about it. Nowadays a man, as I read the scheme, need not take Logic. How can he be considered "educated" without it ? He need not take Greek. One is disposed to exclaim with the Oxford Don, "Fancy a *gentleman* not knowing Greek !"

number of students, and the void has been only partly filled by the admission of the other sex. In our time Miss Jex Blake and her friends were still hammering in vain on the gates of Edinburgh,

> Maintaining that with equal husbandry
> The woman were an equal to the man.

Theirs was the attitude of importunity that is still maintained in England towards Oxford, "that home of old port, dead languages and undying prejudice".* Theirs the wail of the Chorus in "The 713 against Newnham," †

> Woe! Woe! Woe! Woe!
> What shall we do and where shall we go?
> Dublin or Durham, Heidelberg, Bonn,
> All to escape the recalcitrant Don?
> In what peaceful shade reclined
> Shall the cultured female mind
> E'er remunerated be
> By a Bachelor's Degree?
>
> . . . .
>
> Shall we tear our waving locks?
> Shall we rend our Sunday frocks?
> No, 'tis plain that nothing can
> Melt the so-called heart of man.

* This of course is blasphemy by the enemy. When a member of the University, say its Public Orator, has occasion to refer to it, he uses some quiet, unassuming phrase, such as IN HIS NOSTRIS ATHENIS!—Chorus of inferior Academics,

ὦ ταὶ λιπαραὶ καὶ ἰοστέφανοι καὶ ἀριζήλωτοι Ἀθῆναι!

† In *Lyra Frivola.* I take it there had been 713 *non-placets* in a vote on a motion at Cambridge for the admission of women to certain privileges.

Let it be noted here that Neil was a warm supporter of the claims of women to admission to Cambridge. "It is the one thing," he said, "that I can see no argument against."

There is a passage in one of Grant-Duff's Rectorial Addresses acrid in its denunciation of the obstructiveness of the Convocation of Oxford and the Senate of Cambridge. He said that *non possumus* had been their answer to every good measure proposed for years. An account of their proceedings "would be a record of human imbecility not to be equalled . . . "!



MARISCHAL COLLEGE. NEW FRONT.

In Scotland the "so-called heart" was not so hard. So they triumphed and were admitted to full privileges, including, what has always astonished me, the wearing of the masculine gown.

> I think they should not wear our rusty gowns,
> But move as rich as Emperor moths,

in some dainty "creation" to be devised by a jury of expert *modistes*. Ungraceful surely walks the girl that wears the gown, often draggling at her heels and displaying a great waste of common, everyday homespun between its velvet collar and her wealth of back hair. Doubtless the lady-student feels this herself, and though she's

> meeker, kinder than
> Turtle-dove or pelican,

she will turn at last, and emancipation from this badge of subjection will probably be her first act when she has a Representative Council all to herself. And then the buildings in which he and she are taught. We lose ourselves in them and are awed at their magnificence. The Chapel has been restored and now includes what we knew as the Library, while the Library is housed in a building which Aberdonians proudly claim to be the finest home of books in Scotland. But the glory of all is the Mitchell Hall and Tower. All honour to Mitchell and Strathcona and others* for their splendid benefactions, and to Geddes and other workers for their unceasing efforts to enlarge and beautify the Colleges! The pile is not yet complete, but the necessary funds are in hand. Nor has the scheme been carried to fulfilment without controversy and friction, echoes of which have reached those

* Among the latest our old friend Hunter, the University Factor, whose face we used to see once a year, when he came to pay us on Bursary Day. A welcome face and a welcome day!

> *Voltus ubi tuus*
> *Adfulsit nobis, gratior ibat dies*
> *Ac melius soles nitebant.*

of us who live at a distance from Aberdeen. But we care not for rival plans. We content ourselves with enjoying the noble outcome of them all, praying for our *Alma Mater*, from our hearts, as we leave this part of our work, that peace may be within her walls, and prosperity within her palaces.

> The love of all her sons encompass her,
> The love of all her daughters cherish her!

The lines of our successors are fallen in pleasant places. How little of interest there is to tell about *our* lives at College, apart from the class work! It was a steady grind for most of us; home to a hurried dinner after one o'clock,—for co-operative meals at the "Union" had not been thought of,—and then, chair and table drawn up to the fire, we struggled on doggedly with hardly a break till midnight or later, with

> A Pipe, a Teapot and a Pencil blue,
> A Crib, perchance a Lexicon. . . .

Men worked insanely. Lives were sacrificed and others injured beyond recovery.* I remember Craik telling me that a member of our Class had confided to him before the examination in Logic that he could repeat on end the heads of his lectures that Bain had written for us on the black-board! Χαλκέντερος! Man of brazen vitals! That was the sort of thing to which the *sacra fames* for prizes stimulated men. But there were few recreations to tempt them out. A Debating Society met on Friday nights in the Natural History Classroom. The subjects debated were of the usual stock de-

* Several obituary notices of Bain mention his prediction that his three most distinguished pupils would none of them see fifty, and its fulfilment. Robertson Smith of course was one. For the other two we must choose between Hunter, Minto and Croom Robertson. I have no record of ages to go upon, but I question if the prophecy was literally fulfilled in all the cases. In Nicoll's *Life*, which has lately appeared, I find (p. 36) that the three are given as Minto, Hunter and Smith.

scriptions,—I have the list for our fourth session still,—and the level of the oratory was seldom high. I except the effort in which Green championed the Poet against the Philosopher in the person of Tom Stewart, a Bajan David against a Magistrand Goliath. Sometimes the proceedings fell to something near buffoonery, as when there was a solemn discussion whether the annual gown-tearing was *justifiable!* * A Professor generally opened the season with an address. Black gave it in our Magistrand year. Charles Grant had done it a year or two before. Craik used to tell me that he had read an admirable opening speech by Bain on the "Tactics of Debate". † The season closed with what was known as a "Grand Finale," when the more gifted among the members regaled us with songs and recitations. I can remember the Gaelic songs of Alistair Cameron,‡ and the perfervid enthusiasm which they roused among the Celtic portion of the audience. There was no Musical Society. Alas! that we lived in such a want,

> Since none so stockish, hard and full of rage,
> But Music for the time doth change his nature.

There was practice for a few who joined the Chapel Choir, § and the Saturday Evening Concerts in the Music Hall were patron-

* At St. Andrews in a past generation the Classical and Literary Societies used to have a comic debate annually on such subjects as, "Whether is it better to kiss a fair lady on a dark night, or to kiss a dark lady on a fair night," and "Whether are Bohn's Cribs or Bass' beer more beneficial for students?" These encounters are said to have produced "much harmless amusement"!

† I observe that Nicoll opened the Society's season of 1903-4. His subject was "The Lost Art,"—the art of reading. A most useful theme, for, with the multiplication of books and periodicals and newspapers, surely the art of *choosing* what to read has become one of the "last and greatest arts".

‡ Now Minister of Sleat in Skye.

§ I may mention here that in no paper communicated to me for purposes of this history, is there anything to show that any member of the Class has distinguished

ised by others. For the rest our efforts were mainly of a rough, unlicensed kind, as when some of our number, who need not be named, lifted up their voices and cried aloud in response to Professor Martin's tenor lead on Sunday evenings; or, when a glee was extemporised outside a classroom door, Fuller *non probante*, by a company of late arrivals, while prayers were being read inside. The plaintive appeal, "Oh let us in! The Professor is *so* kind," and the deep, pitiless refrain, "Too late! Too late! Ye *cannot* enter now," will recall to some of you an occasion of the kind, which I remember well.

> The music in my heart I bore,
> Long after it was heard no more.

We had not an official collection of songs for the enlivenment of our gatherings, such as the modern man is equipped with.* Our small stock consisted for the most part of irreverent parodies. There was one on the EGO, that outstanding feature of our ethical course, to the tune of "The auld man's meere's dead,"—

> The Ego! the Ego!
> The prime, the peerless Ego!
> The deil tak' John Begg, Oh!
> And hang Philosophy!

himself musically, or takes any particular interest in the Art. I trust we are not so "hard and stockish" as this would indicate!

The first start of the first Chapel Choir in one Scotch University is quaintly told in an official extract quoted in Graham's work: "The College has already met two Sundays in the back hall and have sung their psalms most melodiously *with the help of a pitchfork*, which occasions much deliberation among the godly".

* Nor of course had we the careful rehearsals which make his collective renderings so effective. It is a real treat at some great function to listen to his *introits*, "Oh come, all ye faithful," or "The animals walked in two by two," when the procession of Professors appears headed by the mace-bearing Janitor. The lady-students hesitate, so far as my experience goes, to help in such welcomes. *θηλυτέρας δὲ γυναῖκας αἰδὼς ἔχει!* A number of the more ancient Aberdonian ditties, English and Latin, are given in *Life at a Northern University*.

and an authorised version of "Auld Lang Syne" for state occasions, ending,

> And surely ye'll crib your Exam,
> And surely I'll crib mine ; *
> And we'll tak' a tit at W—'s wig
> For the days o' auld lang syne. †

Another song to a pleasing air was a travesty of "Excelsior," said, and one can readily believe it, to have been composed by a lunatic. The chorus was a jargon that ran through "pi-ro-si," no doubt a reminiscence of the Greek Alphabet, to the ending "sweevy ling tum tum". A clever epitaph, prospective on the demise of a certain College authority, may also be mentioned here. I have a copy of it among treasured relics of those days, but will quote only the dismal conclusion,—*ejusque* EGO *doloris causa in Plutonis ædibus saltat et gemit.* I have also a copy, in Craik's handwriting, of a long effusion

* I do not think this practice was common. Some passages in *Life at a Northern University* go to show that it had been rife in earlier times, and that it was severely punished on detection, as by withholding the offender's Bursary, or prohibiting him from graduating either at Aberdeen or elsewhere in Scotland. In the *Aurora Borealis* it is mentioned that there was a "perfect epidemic of cribbing in Logic" in 1885, to the great disgust of the then Professor, Minto.—When the history of Cribbing as a Fine Art comes to be written, India will have a great place in it. A volume could be written on the misdeeds of Indian examinees. Only last year I saw a notification rusticating 143 candidates for malpractices at the Matriculation Examination at Madras. I think it was at that same centre that some years ago the most extraordinary precautions were taken to prevent the contents of the papers from leaking out, as they had done for several successive years. But all in vain, for it was evident when the answers were examined that the questions in one paper had been known to the candidates beforehand. On investigation, the only native who had been present when the question paper was in process of being lithographed confessed that he had sat down on the stone, and taken an impression from it on the "snaw-white seventeen-hunder linnen" with which his person was swathed *a posteriori!*

† If the allusion is not clear, it may be elucidated by a reference to the earlier of Nicoll's two sketches in the *Aurora Borealis.* A nose keeps the wig company.

on "Mind and Matter," from which I may give the following sample verses :—

> We think we see the Things that be,
> But Truth is coy, we can't get at her ;
> For what we spy is all my eye
> And isn't really Mind or Matter.
>
> . . . .
>
> We're but a train of Visions vain,
> Of Thoughts that cheat and Hopes that flatter ;
> This Hour's our own, the Past is flown,
> The Rest unknown, like Mind and Matter.

If *Musiké* failed us, *Gymnastiké* was equally wanting. The University—*bona nutrix juvenum robustorum*—that brought together some hundreds of growing, eager lads, seemed to regard them as but mental organisms, and gave no heed to the training of their bodily faculties. With all the store she set by the classics, she forgot her Plato's advice on the physical education of youth. "A careful training in Gymnastic as well as in Music ought to begin with their childhood, and go on through all their life," thought Socrates. But for us there was no Gymnasium or provision of any kind to encourage bodily exercise. Dumb bells and Indian clubs were scarcely known, and Sandow's "home exerciser" was not yet. There *was* a Football Club, and we occasionally played on the Links of a Saturday. The only out-match I remember was one against St. Andrews at Montrose. The result need not be dwelt on. There was no University Eleven in the summers, though one or two of our number used to play for the County. Pirie was an excellent bowler and Peppé a most useful bat. Otherwise athletic effort was almost confined to the annual rending of gowns and the triennial orgies of a Rectorial Election. That facilities for physical training* are enjoyed in such generous

* I see from a newspaper article recently written by Cantlie that he would have the nation adopt the Japanese system of "muscle-training" called "Jiu-Jitsu"!

measure by later generations in the North is largely due to the efforts of Cruden, and for that great boon to our successors

Laus illi debetur . . . et gratia major.

The great defect of our College life was one inherent in the non-residential plan. We lacked opportunities for social intercourse, for the "ingenuous collision of mind on mind," and for the generation and fostering of a healthy feeling of fellowship and *esprit de corps.** The Debating Society, the Hellenic Society for a select few, the Football field on Saturdays, these furnished the rare occasions on which we met to enjoy ourselves together, and not a few shunned even them. Even in the prosecution of our studies we were left severely alone, and many of us must have felt since to how much better ends we could have worked with some direction from our Professors. There was seldom a word from them, in or out of class, to turn us to reading beyond the limits of its work. We stuck to that and "ground" within its narrow compass. The class prizes could be won without going further afield. The tendency was to encourage "cramming," of knowledge probably to be forgotten in many cases as soon as the effort to obtain distinction was at an end. A residential system must operate, I should think, to prevent this. In old days it was in force in Aberdeen as in the other Scotch Universities. I have read somewhere that in Aberdeen it died "of inanition". The author of *Life at a Northern University* says, on the contrary, that the students became too numerous for the accommodation in College. Some were then allowed to live in houses near it,†

* One would be disposed to hazard the suggestion that the new scheme for the Degree and the disappearance of the "class" would also operate injuriously in the same way. But the man of the present day has other and stronger ties to his "'Varsity" that we had not.

† Hence the name of the part of the Old Town adjoining King's, "College Bounds".

the owners of which received licences from the authorities, and that was apparently the beginning of the end. According to Graham* the stringent regulations helped to kill the system in all the Universities. Supervision of the inmates became inquisitorial. The "Regents" and officers called "Cubicular Censors" made "perlustrations," morning and night, watching the students, who "were seen nine or ten times the day" at prayers! "Religion was forced on them till it begot hypocrisy, cant or weariness." Sunday was a terrible day. In one University the day's exercises comprised morning and evening Chapel and examination in the Catechism and Confession of Faith, and when not so engaged, the students were confined to the house, and not allowed to "vague" in the streets or even in the College Garden. It is small wonder that such a fabric of repression *mole ruit sua*. There was one wholesome rule, that dwellers in the precincts should always speak Latin among themselves.† In the early days of the Scotch Universities even the lectures were delivered in Latin. With the abandonment of such practices, however, the language lost its place as the *lingua franca* of the world of literature, and Western writers on subjects of universal interest have to lament that the "unfortunate veil of language" debars them from sharing the thoughts of the learned of a great part of Eastern Europe. "Volapuk" seems to be dead, and "Esperanto" is little more than a dream of the future. A French author, M. Ch. André, has proposed to re-establish Latin as the "International Language of Science". It is suggested that its adoption would at least be an antidote to the

* *Social Life of Scotland*, chap. xii.

† A writer in *The Fortnightly Review* for March, 1904, asks: "Why should Classics, and especially Greek, be entirely taught as if they were languages for the deaf and dumb, or treated as a *vile corpus* for grammatical sawbones to dissect, instead of as a literature which is so living it can never die? Under the present system of teaching Classics the tongue is exercised comparatively little, the ear less."

"*awful prolixity* that characterises learned treatises at present". A similar proposal is to use the "Commercial Latin" which another Frenchman claims to have discovered at Pompeii. The account of its grammatical peculiarities, if the whole affair is not a joke, should make the modern boy long for its general adoption in schools. "There are no deponent verbs; the passive is always construed with the auxiliary verb *sum;* only short words are used; the grammar is simplified surprisingly; *a child could learn it in a few lessons!*"

One of the Societies mentioned above, the "Hellenic," for the rapid reading of Greek authors, was an institution of a kind that we might have had more of with great advantage. It met once a week from November to February, and closed with a dinner* at Geddes' house. In the end of one of the text-books we used I find the following list of members for 1869-70:—

Professor Geddes.
T. A. Stewart, his then Assistant.
Alexr. MacBean, a former Assistant.
James Cooper, Divinity Student.
Robert McPherson, Divinity Student.
Cosmo Grant, *προέδρος* or President.
Charles Grant, *γραμματεύς* or Secretary.

Richard Cameron	Robert Davidson	*ἑταῖροι* from our class.†
Alexr. Shewan	Henry Stephen	
J. Calder	A. Mitchell	Tertian *ἑταῖροι.*
A. Dawson	J. Paterson	
G. Ferries	P. Philip	
R. Lyon	W. M. Ramsay	

* Bain used to give a dinner to his Prizemen in Logic. This and Geddes' were no doubt semi-official. Still the statement made somewhere in the *Aurora Borealis* that men never dined at the Professors' houses is too sweeping. I think students enjoyed Geddes' and other Professors' hospitality on occasions.

† Shirres had left us before this. Neil was not a member. The impediment in his speech made reading very difficult, and he was never but once called up in the Greek or Latin class.

Besides the set work, papers on classical subjects were sometimes read to us by Geddes. I can remember one such, on the qualities of the three great Greek Tragedians, by a thoroughly characteristic sentence* that has remained fixed in my memory,—"Æschylus stands apart like an *embattled thundercloud!*" At a Hellenic Dinner at which I happened to be present in 1871, Geddes read us a translation of "A man's a man for a' that". It is headed ΠΥΡΙΝΟΣ ΑΝΑΚΡΕΟΝΤΙΖΩΝ. The "a' that and a' that" rather puzzled the translator. I find it is now included in the volume, *Flosculi Græci Boreales*, of which he was editor and to which he was the leading contributor, and the contents of which he proudly thinks (see the Preface), *documento sane erunt, Græcis Litteris domicilium in Scotia haud denegatum esse.* What Classical Scholarship in Aberdeen owed to him is told by Neil in his account of the Professor and his work in the *Aurora Borealis.* Geddes, he says, "had not only to do his work, but fight for the doing of it, to justify its existence and the part he considered it should bear in the training of Scottish youth".† Among his published works Neil mentions the New Spalding Club edition of the *Latin Poetry of Aberdonians*,‡ and greatly commends the excellent Greek Grammar we were all so familiar with in our early days. Of the *Phædo* he says, "there is no edition of a Greek book in modern times more 'humane' than Sir W. Geddes' *Phædo*". But I imagine

* Geddes loved such words and phrases. I remember Minto telling me that he asked the Professor, on his return from a big centenary celebration at Edinburgh University, what he had thought of it. The reply, after some wrestling for an appropriate epithet, was "*Olympic!*" To Ross (now Minister of Glass) speaking of the death of Jenkyns, Geddes said: "Ah! With him was buried *a mine of rare linguistic lore*."

† And the result of his labours was to raise that scholarship to a much higher level. Shall I say, *lateritiam invenit marmoream reliquit?*

‡ Such works as this and the *Flosculi* and Mr. P. J. Anderson's *Aurora Borealis* and *Rectorial Addresses* lay all old students under great obligations to their authors.

that the work that Geddes himself would have claimed as his *magnum opus* is *The Problem of the Homeric Poems.* So ardent a lover *semper florentis Homeri* could hardly "haud his hand frae the inkhorn," when the temptation came upon him to contribute to the literature of the greatest and oldest of all questions in the world of letters. The book appeared not many years after we left College. Neil revised the proofs and Henry Stephen prepared the Index. It offered an entirely new solution of the controversy, and offered it with a pardonable confidence that the mystery surrounding the origin of the Poems was at length dispelled. But it failed, as every other attempt has failed. Learning hath compassed much—

but vainly thee,
Homer, she meteth with her Lesbian lead,
And strives to rend thy songs, too blind is she
To know the crown on thine immortal head
Of indivisible supremacy.*

The book attracted, however, a good deal of notice. Freeman, without committing himself, thought the "theory should not be set aside hastily as a mere ingenious whim or hobbyhorsical craze, but was deserving of the serious attention of scholars". † Jebb, in his *Introduction to Homer*, while extremely cautious in his estimate of the value of the theory, holds that "the work will always rank as a very able and original contribution to the question". The theory has never been refuted as a whole. To deal with it exhaustively would require a volume several times larger than the "Problem" itself; but the arguments will not bear examination in detail. Two distinguished Homeric Unitarians, Gladstone and Blackie, attacked the hypothesis propounded by Geddes. The former, imbued with a conviction as

* So sings Andrew Lang, himself one of the most thoroughgoing supporters of the unity of the poems.

† *Contemporary Review* for February, 1879.

to the essential unity of the Homeric *corpus* equalled only by the positive assertion of Homer's own ghost in Lucian's story,* selected for pulverisation the argument drawn by Geddes from the double characters he thought he found assigned to certain leading personages in the *Iliad* and *Odyssey*. "The Slicing of Hector" † contained a warm appreciation of the Professor's industry and methods, but was a severe exposure of the weakness of his treatment of this particular item of his case. The last few sentences sum up the position taken. "Hector is the tolerable rival of the Achæan Chiefs, but their admirably effective foil. Good as a child of Nature, he is superlative as a device of Art. He is likely to survive the ingenious assaults of Homeric dualism, and I hope to have left him, as I found him, *in a whole skin*." Equally interesting was Blackie's intervention. He would none of the theory, but condemned it root and branch. Geddes replied, characterising Blackie's review as "a superficial survey" which neglected "some of the vital factors involved in the problem".‡ It was not often, I think, that these old friends met in combat—

συνίτην μεμαῶτε μάχεσθαι,

and belaboured each other so heartily, but it is not likely that any *μῆνις* was the result. I remember discussing the matter with Geddes years afterwards on one of my visits to the North. On these occasions he always gave me the heartiest welcome, and made it clear that his interest in old pupils was not diminished by time and separation. It was with the sincerest regret that we all heard of his sudden death. A stained-glass window has been placed in King's College Chapel,

* When asked which of the suspected passages he had written, he replied, "*All of them!*" (*Vera Historia*, ii. 20.)

† In *The Nineteenth Century*, October, 1878. At the head of the paper are the words *disjecta non leni ruina*.

‡ *Contemporary Review* for August and September, 1880.

and a Memorial room has been set apart in the Library, in recognition of his services to the University. And so farewell to him. *Ὅμηρος μέν νυν χαιρέτω.**

And now, having completed our retrospect, let us turn to the contents of the Appendix of careers, and look somewhat closely at the composition of the class, the sources from which it was gathered, and the results of our stay at King's College. A short table will give our numbers in our College days and now :—

Regular students, First Session (1866-7) - - -	118
Private student, ,, ,, ,, - - -	1
Total, First Session - -	119
Joined in subsequent Sessions - - - - -	18
Grand Total - - -	137
Died during our curriculum - - - - -	5
,, ,, period 1870-1903 - - - -	39
Cannot now be traced - - - - - -	9
Known to be surviving on 31st October, 1903 - -	84
Total - - - -	137

In 1870, 35 graduated, in 1871, 11, and later, 6—total 52.

Next as to the localities from which we hailed. Of the total of 137, 124 were from Scotland, 8 from England,† 3 from India and Ceylon, and 2 from the United States. Of the Scotchmen, 72, or rather more than half, were from what I may style the Metropolitan County itself. Aberdeenshire and Banffshire together, or the quadrilateral having for its corners Braeriach, Spey Mouth, Kinnairds Head and Aberdeen, and with its centre about the Mither Tap 'o Ben-

* *Herodot.* ii., 117.

† Ireland is, I think, not mentioned in the returns. None came out of it, and none went to it.

nachie, "whaur the Gawdie rins," supplied 89, or 65 per cent. of the whole. If again we add 21 from Elgin, Kincardine and Forfar, we get 110 from the area between the Firths of Moray and Tay, leaving only 27 from outside it. And now let us glance slightly at this tract, and distribute the men to the parishes in it where they were trained for the Bursary "Comp," the Olympia of the schoolboys of the North, the first lists "wherein they drank delight of battle with their peers".

From the City of Aberdeen with Old Machar came 20, and from the rest of the county, 52. Buchan * was the largest contributor, a bleak tract, on its seaboard at least, like Ulysses' home, "rugged, but a good nurse of youth". The contingent numbered 23, from Peterhead by the Ugie, farthest east of all the land in Scotland, from Methlick and the Ythan Valley, from Fyvie, farther up the stream, among the Braes o' Gight, from Ellon, *fertilis pecoris*, from Udny, home of the Laird's Fool, Jamie Fleeman, whose sayings and doings were the delight of the boyhood of Buchan, from Fraserburgh "the Broch"—that once aspired to rival Aberdeen with a University, † and now contents itself with the finer flavour of its herring, from Deer and Longside and the Haughs of Rora and Inverquhomery, from Turriff in the far West, from Rathen and Pitsligo, North and West of Mormond Hill and its White Horse, and

* With which I include Formartine. I heard Grant-Duff tell in India how a clerk in the House of Commons announced the Bill for the "*Fáwmăteen* and *Booshan* Railway".

† In 1592 Sir Alexander Fraser obtained from the Crown a Charter to erect and endow one. King's College had been founded in 1494. I find a note from some work on the subject to the effect that "James IV, in his letter to Pope Alexander VI requesting him to found a University, mentions as the chief reason the profound ignorance of the inhabitants of the North of Scotland (*homines rudes et litterarum ignari*), and the great deficiency of properly educated men to fill the clerical office".

from Monquhitter and Tyrie. After Buchan, in point of numbers, comes Donside with 13, from Newmachar, Fintray and Kinnellar, and from Alford and Cluny and the bonnie woods of Monymusk,—from the Royal Burgh of Kintore, 3, and 5 from the fat fields of Inverurie, along the Urie and below the ridge of Aquhorthies. The band from Deeside was smaller,—8, one each from as many parishes,—Newhills and Midmar (if they be rightly given to Dee), Lumphanan, where Macbeth fell, Aboyne and Tarland and Birse, Braemar and lonely Glengairn,—Glengairn that gave us Neil, the youngest of all who came to Ilium, and one of the brightest and best, and now gives him resting-place in the "glen of the rough-running water". And, lastly, 8 from Strathbogie, including Rhynie by the Tap o' Noath, Kennethmont and Huntly, and Auchindoir below the Buck of Cabrach, which sent 3, a splendid three, all in their after careers reflecting honour on the home that bred and the *Alma Mater* that trained them,—Reid, our Professor of Anatomy, Nicoll, critic, editor and author, and Stephen, Lecturer in Calcutta, declared by one * who has known him from boyhood to have been among the ablest of his time, but in after life too modest to give to the world of his many accomplishments. I do not suppose that a single parish often produces three such men, "at one projection," as one may say. The men of Banffshire numbered 17, 5 of them from Keith, 3 from Enzie, and one each from parishes and hamlets scattered down the length of the district, from wind-swept Tomintoul, past Ben Rinnes and over peat-moss burns that feed many stills, to Cullen on the sea. The tales of the other counties were smaller. Eight parishes in Kincardine sent up 8 men,—from Portlethen in Banchory-Devenick

* This was a statement of Nicoll's. I find it put more precisely in his *Biography*, p. 19: "Stephen was the most gifted man I ever knew". This, from a man who knew Robertson Smith well, is praise indeed.

in the North, from Fetteresso and Dunnottar, beloved by Dickie for botanical excursions,* and the home of "Old Mortality," and Kinneff, notorious for smuggling and the "drunkenness, theft and perjury" that it bred among the lieges, and St. Cyrus in the far South, where is the Den Fenella with its lovely cascade, from Durris, and from Marykirk and Fordoun in the How o' the Mearns, the last the birthplace of the martyr George Wishart and the accomplished Monboddo, and famed for its pure Angus breed. Forfarshire also sent 8, 3 from Montrose, and 5 from Forfar and round about it, one of them from near Kirriemuir,† *tunc res inopes*, I might say, for Barrie had not yet arisen to glorify it as "Thrums," but even then pre-eminent in weaving. That one was Andrew Craik, the hero of our class. The remaining Scotch counties were Elginshire, with 5; Ross-shire, 3; Inverness-shire, 2; Orkney and Shetland, 2, one of them our Professor of Botany; and Perthshire and Sutherlandshire, 1 each.

To put the figures in brief, there were in our class :—

From Scotland :—	
Aberdeenshire	72
Banffshire	17
Kincardineshire	8
Forfarshire	8
Rest of Scotland	19
Total, Scotland	124

* I remember one such. Many of the "medicals" got no further than the hotel near the railway station, and missed the opportunity of gathering the henbane which Dickie told us, if I remember rightly, grows by the castle and nowhere else in the countryside.

† From Dunnichen, on the other side of Forfar, came Petrie. He died, by a strange chance, the same day that Craik was taken. I remember his beautiful penmanship and his recording Bain's lectures *verbatim* in shorthand.

From outwith Scotland :—	
England	8
India and Ceylon	3
United States	2
Grand Total	137

And then our schools. I need not stay to tell, what has often been told before, the debt of Scotland to the Parish School—*dura virum nutrix*—where, as Graham says, all sons of the soil, " the laird's son and the ploughman's, the sons of the carpenter and of the Lord of Session met together ". Out of 80 of our number for whom information is forthcoming no fewer than 48 received their early education in their native villages. But nearly all had finished their preparation for the Bursary contest at the Grammar Schools of Aberdeen, New and Old. The " Old Grammar " as it was familiarly called, was then under the direction of a man of great parts as a teacher, Cosmo Macpherson Grant. The " New Grammar " was, I think, suffering from one of its periodical fits of depression. Besides these two, there were several well-known private schools in the city, Tulloch's, Michie's and others. The best, perhaps, under private management was the " Gymnasium " * in the Old Town, situated in the Chanonry, hard by the Cathedral of Old Machar, the curfew bell of which was a welcome sound to us every evening, releasing us from two hours of what the modern boy calls " Prep ". The Rector was Dr. Alexander Anderson, eminently successful in this the work of his life, and blessed in the warm love and veneration of many generations of pupils. " Few things," says Neil in his paper on Geddes in

* So called, not because a feature of the training was gymnastics, but because the educational course was modelled on that of the German scholastic institution of the same title.

the *Aurora Borealis*, "can be more lasting than the regard of pupils for their teachers." Amen to that reflection! I have met many men since the days—none dearer to recall—that I spent at the "Gym," and have served many masters. Of none can I say that he surpassed the "Govey" in quiet, impressing dignity, or in the generous sympathy and kindly treatment that inspired love and confidence in all committed to his care. The wildest and the mildest, the laziest and the most earnest, were all at one in their respect for him. I would associate with his memory that of many another good dominie whom you, readers of these pages, will remember in your hearts, when I consecrate to it the loving lament of the humble Eumæus over his lost lord,—"never shall I find so kind a master, . . . he loved me greatly and had care for me in his heart. I call him 'Worshipful,' though far away." *

Of most of us it may be said that "our lives in low estate began". Few were of wealthy houses. Many of us would never have had the benefit, the inestimable benefit, of a University education, and the opportunity of rising to better things, without the abundant help our Bursaries gave us. Those precious Bursaries, memorials of their pious founders unto all generations! With them were eked out the hard-spared savings that sent many a lad—like Horace, *pauperum sanguis parentum* from manse and mains, from schoolhouse and croft, to careers that had never been dreamt of

* *Odyssey*, xiv. 138-47.—Dr. Anderson was a stout defender of the severe orthodoxy of the day in religious matters. A few years after our curriculum was over he wrote a reply to some public utterances of Huxley, then, I think, Lord Rector, and Professor Struthers, which he regarded as claiming too much for Science. Huxley had accepted the view that one day Science and Theology would lie down together like the lion and the lamb of prophecy, but had added sarcastically that the relative positions would be different from those assigned in the popular idea. The lamb of Theology was to lie down *inside* the lion of Science!

otherwise. The bag of meal * or potatoes and the barrel of herring that, with the earnings of private teaching and with—sometimes without—a Bursary, helped a man through a session, have become almost proverbial. Railway and coach expenses were saved by walking, as Carlyle used to do from Galloway to Edinburgh, and as Geddes did from his home to his first Bursary Competition. The information as to the occupations of fathers is unfortunately very incomplete, but it appears that out of the 90 for whom it is available 25 were Farmers, 15 Ministers (2 being also Professors), 10 Medical men, 4 Professors, 4 Advocates and Factors, 4 Landed or House Proprietors, 4 in Government, Municipal or Railway service, 3 Schoolmasters, 15 were in business or had shops, and 6 followed other callings.

The average age of the 119 who were in the class in our first session was $17\frac{3}{4}$ years. There were 6 men over 24. Excluding these as abnormal, the average is reduced to $17\frac{1}{4}$. The great majority, 90 in all, were between the ages of 15 and 19. The two youngest were Neil, three weeks under, and Nicoll, four weeks over, *fourteen*; but this was but one among many links in the chain that bound these two together like twins. Both were sons of the manse. They were friends then, and friends in after life till death put their

* Though most of us were probably not quite so dependent on these home supplies as students were in earlier years. Graham (ii. 190) tells how their meal used to be exempt from Town Dues, and how an exceptionally bad harvest would diminish a class by half its number. The Book of the Students' Union Bazaar at Dundee in 1903 is called *The Meal-Poke*. It is explained that "tradition tells that each Meal Monday the Scottish student returned to College with his poke replenished and his heart refreshed". One of the verses of the preface runs :—

The deil poke, the deil poke,
Wi' irons het, the deil poke
The cankered carl wha winna gi'
To ony student's meal-poke.

lives apart. Their fathers had been friends before them. They were educated first at the schools of their parishes, and then met at the Aberdeen Grammar School. They were placed next each other in the Bursary Competition, Neil being ahead by a couple of marks that might well have spared to mar the symmetry we are tracing. They lived together while at College, and they sat together in class—

> learn'd, play'd, sat together,
> And whereso'er they went, like Juno's swans,
> Still they went coupled and inseparable.

Both have greatly distinguished themselves, though in very different spheres, and both have been honoured by their own *Alma Mater* with her Doctorate of Laws. The force of twinship could little farther go.

So much then to indicate what we were as a class at College, and now a few sentences to describe, I hope with proper modesty, the after results. I would not boast. I cannot even draw comparisons with other classes, for I have not the materials to hand But I think there is ground for believing that, if such a test were applied, we should take a respectable place among the classes of our day.

Degrees and Honours at the close of our Aberdeen course, and subsequently at other Universities and Colleges, are tabulated in Appendix (B).

I now give particulars of the professions we adopted, excluding 7 who died at College or soon after, and 15 for whom the information has not been obtained :—

The Church	32
Education	31
Medicine	22
Law	9
Landed Proprietors, Farmer, Planters	9
Engineers and Architects	8
Mercantile	6
Banking	4

Indian Civil Service - - - - - - - -	4
Chartered Accountant, Financial Agent - - -	2
Manager of Paper Manufacturing Company - - -	1
Journalistic and Literary - - - - - -	1
Chemist - - - - - - - - - -	1

As some come under more than one of these headings, the total, with the 22 excluded, is considerably higher than the number, 137, of those who were in the class at one period or another.

To mention professions is to call up to our minds a period none of us can have forgotten, the days, pleasant to some, hard to others, through which we debated the great question, What am I to be? A few would find it settled for them. Others solved it for themselves with little difficulty. To others again it was a matter of years to arrive at a conclusion. Ambitious desire was tempered with many doubts and fears. If we could all now be induced to set down our honest views on the results, and to say how far we think we fell short of or *have got more than* our deserts, the compilation of our confessions would be a queer medley of content and discontent. As it is, there are only the bare figures given above, and on these we can at least say that the higher education we received was turned to good account. All but a very few chose walks in life for which such an education was not only fitting but even essential. One may pronounce on the returns that there has been little waste. The favourite line was the Church. It seems not to tempt so many nowadays. Men do not now get settled convictions in religion so easily as then. Of the 32 who became Ministers, 13 were of the Established Church, 8 of the Free, 5 of the Episcopal and 6 of other denominations. Of the 31 claimed by Education, 20 became Schoolmasters, 10 Professors or Lecturers, and one is on the Scotch staff of Inspectors of Schools.*

* Assistants to professors have not been included.

The Church and Education have attracted, it will be seen, nearly half of our men. The Doctors are the only large group in the remainder. Of the 22 who qualified as medical practitioners, 2 served under Government—Keith in the Army and Murray in the Indian Medical Service. Trail, I believe, very soon ceased to practise, and has given to the world of flowers what was meant for the cure of mankind, but he has found time for much other useful work. He is a member of the University Court, Dean of the Science Faculty, and Curator of the University Library, and represents the University on various educational bodies. He has also been Provost of the Old Town. Reid is Professor of Anatomy and Dean of the Medical Faculty, and was formerly member for Aberdeen University of the General Medical Council of the Kingdom. Cantlie, Lowson, Niven and others are distinguished members of the same profession. In business Brown, Clark, Garden and Glegg have been very successful. Jamieson is a well-known expert in electrical science. Simpson is at the head of the State railways in Sydney. Some careers we have not entered. There is no musician, painter, dramatist, orator or philosopher of note in our ranks. We have not developed "that crafty and insidious animal vulgarly called a statesman or politician". Nor did we augment the fighting strength of the Army or Navy by a single recruit, though on the Medical Staff Aleck Keith gave his life in one of the Afghan campaigns and Murray achieved distinction in Burmah. But if we be held to have failed in our duty towards the Regular Forces of the country, we have surely made up for it in respect of the Auxiliary Forces. You can satisfy yourselves on that point by referring to the records of Allan, Brown, Cantlie, Charles Greig, Trail—and, above all, Cruden, Commandant of the 1st V.B. Gordon Highlanders.

I daresay you are by this time familiar with the fact that

Scotchmen, and especially Aberdeen men, get more than their fair share of honour and profit abroad. The Southerner is apt to think there is hardly sufficient regard to the restraint that modesty should prescribe, when the qualities that secure this superiority are enlarged on, especially on certain festal occasions, *post vina*. It may be so, but I never hear the point referred to without reflecting how well it is illustrated by the success which was attained by men of our time in India alone. Taking a period of seven or eight years, with our first year at College for its middle point, there is hardly a man of all who chose an Indian career that has not risen to high office and distinction. Murray has already been mentioned. Benton has a splendid record in the Public Works Department and is a Companion of the Order of the Indian Empire. In the Civil Service John Anderson * and Pratt are Judges of High Courts, Walker and Alexander Anderson are Commissioners of Divisions in the Panjáb, Sir James Thomson, K.C.S.I., is Member of the Madras Government, † and George Stuart Forbes, C.S.I., as I write, is holding his appointment while he is on leave. Harvey Adamson, C.S.I., is at the head of the Judiciary of Upper Burmah. On the North-West Frontier, Jenkyns, ‡ Sir Richard Udny, K.C.S.I., and Merk, C.S.I.,

* Alas that while these pages are in the press I should have the sad duty of adding that Anderson has left us. He had taken the keenest interest in this work and written me many encouraging letters about it, and in the last I received from him he spoke of an early return to this country. In him we lose another of our brightest and best. He had won for himself an outstanding position in the Panjáb, and I doubt not that the warm regard his character and kindly, cheerful nature gained from us was shared by many a friend now mourning his loss in that far-off land.

† He is now (May, 1904) Acting Governor of that Presidency.

‡ Jenkyns, as you know, went to Kabul with Cavagnari and perished with his chief in the massacre of the escort. In his recently published *Reminiscences*, General Sir Montague Gerard thus points his remark that "a very small incident may haply change the course of history". In 1879 a Kabuli trooper of the Native Cavalry

have all made for themselves conspicuous positions. George Davidson, R.E., is Mint Master, Bombay. In the success of two well-known Indian botanists the shade of Dickie must rejoice, as did the hero of the Trojan War when he heard in Hades that his son had quitted him like a man in fight. Sir George King, K.C.I.E., Director of the Botanical Survey of India,* and Sir George Watt, K.C.I.E., F.L.S., Editor of *The Dictionary of Indian Economic Products*. The list makes a pleasant record. And it does not pretend to be exhaustive. I have not searched the India List (and hope I am not omitting some I should have mentioned), but have simply set down *currente calamo* names that are often in my mind.† To the official list I must add one name in the non-official category, that of W. R. Macdonell, who became a partner in a mercantile firm in Bombay, and was member of the Legislative Council and Chairman of the Chamber of Commerce there, and a leader of the European community. In this latter capacity he presided at the St. Andrew's

Regiment with which the General was then serving, applied for four months' leave. Asked what the "urgent private affairs" were for which he wanted the leave, he replied, "to shoot the Kotwal (Mayor) of Kabul". The leave was refused. A few weeks later the Kotwal instigated and led the attack on the Embassy. The author, to whose squadron the trooper belonged, says he "would assuredly have bagged his man or been killed himself". So that had the man concealed his purpose and got his leave, say by the usual Indian pretence that his mother was dead, the Kotwal might have been killed, the outbreak might never have taken place, an Afghan war might have been averted, and Jenkyns might have lived to be Lieutenant-Governor of the Panjáb.

* Sir George had probably left Aberdeen before the period I have taken.

† One name is omitted here, as it is throughout these Reminiscences, where honour is so freely given to other members of our class. Alexander Shewan was early recognised as among the leaders in our midst and high expectations were formed of his future. These have been fulfilled in the Indian Civil Service, in which he spent twenty years and from which he retired with a record of which his class-fellows feel proud.—J. W. H. T.

Dinner in 1894, and as I was to pass through Bombay on my way home about that time and to attend the banquet, I was charged with the duty of proposing Macdonell's health at its close. I started accordingly, the day before the feast, from the station where I was then serving, on a thirty mile drive to the railway in a primitive mail-cart, known as a *tonga*,* drawn by a pair of ponies. Perhaps a jackal crossed our path as we set out, or a raven croaked on the left, though I saw neither, for when we were only half way on our journey the pole and the yoke across the ponies' backs parted company, the reins and the traces snapped, and just as the ponies bolted away, "rejoicing to be free," the tonga went rolling down the embankment of the roadway till a friendly tree brought it to a state of rest. The driver and I were unhurt, but a servant who was with me had his leg broken, so we had to return to the place whence we came† and see the wounded man safely bestowed in hospital. I have been pitched out of this particular vehicle several times in the course of my life in India, but on no occasion was the escape so narrow as on that one.

Quam pæne furvæ regna Proserpinæ
Vidimus,

and the many wonders of the Underworld! The result was that I could not reach Bombay till the day after the fair, and my testimony to the virtues of one Aberdonian and to the pre-eminence in the East of Aberdeen men in general is numbered among the famous speeches that have never been delivered.

In literature, our medical men have been copious writers in

* For an accurate account of its structure consult an Appendix in the 2nd volume of Leaf's *Iliad*, the new edition.

† *ἄσμενοι ἐκ θανάτοιο φίλον ὀλέσαντες ἑταῖρον !*

their own department, and Jamieson is the author of a number of popular text-books in his. Others have been frequent contributors to periodicals. Duff MacDonald's *Africana* is a useful and scholarly addition to the library of works on the Dark Continent, and is greatly appreciated by the Folklorists. He has also published a work on the Catechism, which I have not seen. Neil's edition of one of Aristophanes' plays will be referred to later on. His friend Nicoll's career requires special mention now.

Nicoll is the only one of our fraternity who has chosen literature as a profession, and he has been its votary from very early days. His love of reading was acquired among the books in his father's famous library at Auchindoir, and at College there was no one in our class more frequently to be seen carrying off pabulum from the Library and the Mechanics' Institute, or perusing periodicals in the Corn Exchange Reading Room. He has always been a wide reader. I question if it be too much to say of him that what he has not gathered in the rich fields of English literature may safely be left to wither, ungarnered and unknown. It was *as a schoolboy* * that his first journalistic efforts were made, for I see it stated that even before he left home for the University he used to write for the Aberdeen newspapers. "He lisped in numbers,"—of a different kind from Pope's! By the time he was settled at the Free Church College he was a regular contributor to *The Aberdeen Journal*. His first choice for his life's work was the Church of his father. But when compelled by ill-

* As the Homeric Hymn says of the infant Hermes, "born in the dawn, by midday well he harped!" Nicoll often figures in the pages of Mr. Punch, who recognises him as a representative man. Here is an extract from the Sage's *Apocryphal Autobiography* of our friend: "I am told that I was a precocious child. I soon mastered the Shorter Catechism and preached sermons from a hassock in the nursery, and every Sunday afternoon I composed a piece of verse. . . . I was known as the boy who kent. Later I modified this old nickname into the Man of Kent."

health to give up his Ministry at Kelso in 1886, he turned naturally to letters, which he had never really abandoned, went boldly to London, "took occasion by the hand," and founded a paper that has been a steadily increasing success, and of strong and expanding influence in the Nonconformist world ever since. That was the now well-known *The British Weekly*. It has a circulation of nearly 100,000 copies weekly, so I suppose we may assume that its readers number about a quarter of a million. That number of readers from the classes who care for a religious paper may be considered to constitute a section of the population of these islands worth appealing to. Indeed I do not know of any man of our time at Aberdeen whose influence in the country can be compared to Nicoll's. Besides championing the Nonconformist cause, though not without abundant sympathy with every form of good work in other circles, and taking an active part in most of the big political controversies of the time, *The British Weekly* is strong for all that is orthodox in religion, and loves to cross swords with Haeckel and the Rationalist Association, and to trounce the *Clarion* and all other followers of the standard of the Infidels. *The Bookman*, *The Woman at Home* and *The British Monthly* are other prosperous ventures of Nicoll's. He has edited the *Expositor* for the last twenty years. And all this time he has been writing books and editing "Series". A complete bibliography will be found in his recently published *Life*.* Later on in our present volume, against his name, some of the most important of his works are mentioned, but the list gives only a poor idea of his literary activity. Nor has he only made books himself; he has encouraged and assisted in the making of many other makers of good books, and has been in that way no small benefactor of the reading public. He helps to provide them with two good books where only one was pro-

* By Miss Stoddart, in the "New Century Leaders" Series, London, 1903.

duced before. He was quick to perceive the latent capabilities of Barrie and Ian Maclaren, so that his name is always associated with the foundation of the "Kailyaird School". He is an acknowledged authority in everything pertaining to journalism,—a veteran leader that the multitude in its ranks look up to with respect. "No mean judge of editors" I saw him called not long since in the columns of a leading London daily.* He is well known still in the pulpit, and also on the platform, and he has taken a leading part in the great Education controversy that is now raging in England. He is literary adviser to one of the great London publishing firms. His position among the critics is in the front rank. His brethren in that sacred coterie recognise it. When George Meredith, that giant among our authors of the present day, was honoured a year or two since with a complimentary banquet, it was Nicoll who was chosen to preside on the occasion and to crown the hero of the evening. His love for Aberdeen and the North and his interest in their educational and religious work are as keen as ever. He has published a *Biography of James Macdonell* † and a Memoir of Professor Elmslie, he has contributed to the *Aurora Borealis*, he has written papers on Aberdonian worthies in various magazines, he a year or two ago assisted at the celebration of his and our friend Rust's Semi-Jubilee at Arbroath, and as I write these words he is in Aberdeen opening the

* Some of his Claudius Clear articles show an acquaintance with and personal experience of modern journalism and modern literature generally that I think must be possessed by very few, if any, of his contemporaries. Read, for example, his review, in February, 1904, of Mr. Herbert Paul's *History of Modern England*. It is said that he is one day to give us a History of the Literature of the Victorian Age.

† That old Press and Parliamentary hand, H. W. Lucy, in *Faces and Places*, p. 64, advises all about to adopt journalism as a profession to study this work. He says of Macdonell that he was "known to contemporary writers in the inner circle of the Press as one of the ablest and most brilliant of modern journalists".

session of the Students' Debating Society. With his father's books as a nucleus, he has collected a splendid library.* I have been entertained by him in the room which contains it. I was not like an old writer before the tombs of the great, for as I looked on the riches on the shelves, every emotion of envy swelled within me. May they grow and grow for many a year, and Nicoll's strenuous life and active influence long continue!

Of the 130 who survived our time at Aberdeen, exactly one half stayed in Scotland, while the remainder left it. Of these latter, the locality in one case is unknown. Of the other 64, 22 took the road to England commended to Scotchmen by Dr. Johnson, and stayed there, while the rest went farther afield and took up their abodes in foreign countries at one period or another of their lives, the greater number finding home and occupation in them. *Omne solum forti patria est*, and our small band have spread themselves into all parts of the world. There went to

France and Germany	2
India and Ceylon	17
China and Japan	3
America	9
Africa	3
Australia and New Zealand	8

I have myself foregathered with several abroad. Benton and I travelled to India together once. Peppé I met in a street in Bombay. Anderson Souttar wrote me from the same place just before his death. George Davidson, a private student in the next class to ours, who has already been mentioned above, astonished me during my second year's residence in India by sending a note to my tents in the wilds of a Bombay district from a bungalow he was living

* An account of it will be found in *The British Monthly* for February, 1904.

in half a mile away. We found ourselves at work *in the same village*, one of the million square miles in British India,—he helping to build a bridge, I collecting the revenue and rapidly verifying in criminal trials the hasty pronouncement of the Psalmist that all men are liars, and longing for my conscience to become as hard as that of one of my predecessors, who was driven at length to counting the flies on his tent pole, and to convicting or acquitting according as their number was odd or even. *Gaudebat numero impare Prætor!*

Only two sets of statistics of interest remain to be dealt with. Our Secretaries, wisely for us—and perhaps fortunately for themselves!—restricted their inquisition, in the schedules they sent out, to a few leading life facts. They did not ask, as I believe organisers of "Records" have been known to do elsewhere, whether we smoke or drink, and whether moderately or to excess, what are our favourite amusements, what our heights and fighting weights and girths round the chest and at other altitudes now, whether we are bald or grey or both, whether we have progeny, and so forth. They only asked in a general way what we had been doing all these years, the most pointed inquiry into our private lives being whether we had married or not. You will draw what conclusions you severally please from the fact that nearly one half of our men, to be accurate, 65 out of 137, are silent on the subject. Of the remaining 72, it appears that 58 have rushed into the matrimonial enclosure that 14 have feared to tread.* As regards 6 of these, the period in their lives when they made up their minds, or had them made up for them, is not stated.

* I do not suppose any of you will think it necessary for me to say that none of us married *while at college*, and I daresay most of you are unaware that marriages between the men and women students take place nowadays. But it is a fact. A newspaper cutting a friend has sent me records that two such weddings occurred early in 1904.

Of the remaining 52, 25 married in haste, all in the seventies. In the eighties the number of those who succumbed was almost the same, 24. Then comes a check. In the nineties only 3 changed their state. We doubt not this will give the bachelor, that superior person who

> when he sees how frail these creatures are,
> Muses that men forget themselves so far,

an opportunity for jeering, till it is borne in on him that the class was after all limited in numbers, and could not go on supplying a score per decade to the matrimonial market for ever.

Of the often cited total of 137, 84, or over 61 per cent., are known to be alive, and 44 are known or believed to be dead. The remaining 9 we have not been able to trace. The percentage of 61 is about the number out of 100 youths of our average age in 1866 that ought, according to actuarial tables, to be now surviving, so that, taking some of the doubtful 9 as still in life, we may claim to have had health or luck above the average. We pledge here the memory of all who have preceded us to the unknown Somewhere * whither we shall soon follow them, and where we shall look for as cordial a greeting as we now send them, when we say that the same kindly feelings we bore them when living follow them still beyond the grave —*eadem sequitur tellure repostos.* Among them were two, Andrew Craik and Robert Neil, whose loss we all deplore as that of our "loveliest and best," in the purity and the singleness of their lives as well as in the work they were spared to do. "The good die first," for the gods love them ; so the poets say, and preachers and philo-

> * Strange, is it not ? that of the myriads who
> Before us passed the Door of Darkness through,
> Not one returns to tell us of the Road,
> Which to discover we must travel too.

sophers alike have but little to add in sure and certain comfort or explanation.

I can remember well my parting with Neil after the Graduation Ceremony in 1870. I never saw him again. Early in 1901 I had correspondence with him, being in want of some information for present purposes about Craik. The last word in it was his hope that we might meet at our Reunion in 1903. Within a few weeks I learned that he had left us, and that that gathering would be the poorer for the loss of one whose memory we shall always cherish. But though I thus cannot speak from personal knowledge of him in his later years, I am, in penning this brief notice of our distinguished classfellow, really *magnas inter opes*. Not often, I think, is one who has seemingly no ambition to be more than a good man and an honest scholar, honoured with such a public outpouring of affectionate remembrance. Of his literary attainments, many men whose names are pre-eminent in the classical world have spoken in the warmest terms—Verrall, Adam, Cowell and Jebb, with others to whose identity I have no clue. "His scholarship was thorough, accurate and finished." "His exposition of authors was a lesson in the progress and development of the human mind from antiquity down to the present day." "He was a student after my own heart." "Hardly a work concerning classical scholarship has been published in Cambridge of late years that does not owe much to his learning and counsel." Such are the expressions in which friends and fellow-workers appraise the value of his work. He was an earnest student, with none of the narrowness and pedantry of the mere annotator and dry expounder. All who came in contact with him were struck by the *breadth* as well as the depth of his reading and research. His knowledge, it was agreed, was "encyclopædic". "Ask Mr. Neil," was a common conclusion to a discussion at Cambridge. "There



NEIL.

was no subject, gay or serious, ancient or modern, in which his interest was not quick and on which his comment was not illuminating. The Cathedral of Chartres meant as much to him as the Parthenon, and the affairs of modern England were more real in his eyes than the affairs of ancient Greece." If only the classics were always studied and explored with as large a view! If, say, all the German commentators, *docti, Juppiter! et laboriosi*, who have piled Pelion on Ossa in their endeavours to master the Homeric question, had been inspired by the same spirit and informed by as wide a comprehension of literature! That was one of the departments of the "Higher Criticism" with the zealots in which he had no patience. Even of a reputed master among classical critics he presumed to say, "Cobet is constantly wrong". I gather from the many notices of his work that as an interpreter of the classics he must have had in very full measure what that same Cobet called the *bon sens Anglais*. He has been described as "a don with no donnishness," and as a type of scholar which Cambridge could ill afford to lose. His promotion there was rapid, and the appreciation of his worth to the University grew with the years. He was Craven Scholar and Second Classic in 1875, and afterwards Fellow, Lecturer and Senior Tutor of his College, Member of the Senate and University Lecturer in Sanskrit. He might have been Librarian too. In one of the many memorial notices in my possession the writer says he believes that, had Neil been a candidate, "Robertson Smith would have had little chance" of the appointment. But Neil said, "I *will* not stand against Robertson Smith".

His published work was not great in volume. He collaborated with Professor Cowell in some Sanskrit works and from time to time contributed articles to classical periodicals. His edition of *The Knights* of Aristophanes, one of his favourite authors, was published

after his death. He had been preparing it for years, and used to say with a laugh that it would contain all he knew of Greek. The Introduction is unfortunately not complete. The work was received with a chorus of praise in this country. A Belgian Review proclaims it "the best edition we have" of that particular play. The other Continental notices which I have seen quoted are generally laudatory, though one German opinion, while commending the "many-sided erudition" displayed, says it is "to a certain extent undisciplined (*undiszipliniert*),"—whatever the precise implication may be; and another says it does not offer much to Germans. The commentary justifies the term that Neil's friends applied to his stores of knowledge. It is "encyclopædic". To one mere layman lover of the great Master of Comedy the book is a κτῆμα ἐς ἀεί, worthy, in his humble, but perhaps presumptuous, judgment, to be ranked, for insight into Greek life, for copiousness of illustration, and for intimate understanding of the deepest inwardness of Attic usage, with such works as Jebb's edition of Sophocles. One is disposed to say, when one reads these monumental commentaries, that the editors in our day were only beginning to understand Attic Greek. Neil's first Appendix is an excursus, of only *seventeen* pages, on the uses and meanings of the particle γε*!* And an uncommonly interesting and illuminating excursus it is. You will be glad to learn that this particle is *not* nowadays regarded, as I fear most of us used to regard it, "as a word to be inserted or omitted at pleasure in any part of a Greek sentence".

Prized as a scholar, Neil was also most highly favoured by the regard of his friends,—the University staff, his students,* (or "disciples," as they called themselves), and old Aberdeen associates. There is testimony from many of them. "Love of truth," says one

* Their pet-name for him was "Tommy".



CRAIK




ANDREAE CRAIK
optime merito adolescentium
qui anno MDCCCLXX
in Universitate Aberdonensi
Artium Magistri creati sunt
Praefectus caeterique Magistratus
et Commune Concilium
Civitatis Aberdonensis
Donaverunt

of his intimates, "was the keynote of his life." His perfect simplicity and sincerity, his modesty of manner and the entire absence of censoriousness in one so able to criticise, combined to make up a character that compelled the affection and admiration of all. It was once said, "the most reckless slanderer would find it hard to say anything in disparagement of Robert Neil". More valuable than all is the witness of his lifelong friend, Nicoll: "I can think of nothing in his career to be regretted or palliated; every memory is a pleasant memory. The thought of him will always be part of my treasure." * With such testimony from closest friends to confirm what I have written, I shall not, I think, be thought to have exaggerated or flattered. Rather, if we have regard to the union in Neil of the most lovable personal qualities with all that is honourable in scholarship and upright in life, we need hardly fear to say we shall seldom look upon his like again. And, as Germans say of Mommsen, *Er war unser!*

As Neil was our pride on the classical side, so Andrew Craik was *facile princeps* in nearly every other department of study. Examine the prize lists,† and you will find his name but seldom absent. It was to Mathematics that he chiefly devoted himself, but he was also First Prizeman in both English and Logic, and that constituted a title of eminence that was acknowledged by us all. ‡ He was also first in Christian Evidences. I see his face now

* Stoddart's *Life of Nicoll*, p. 25.

† Even in Latin and Greek he would have excelled had he given his undivided energies to them. He had good places, and I can remember him telling me naïvely that he was greatly surprised our Bajan year that he had no firsts in classics!

‡ Compare the remark of the present distinguished Professor of Humanity in the Bain Memorial Number of *Alma Mater*,—"the one prize on which I set my heart in the whole curriculum was the Logic Prize". I can confirm that, for I recall a conversation with Ramsay after his Logic examination, when his fears were belying his hopes.

as he staggers back to his seat beneath the load of *Neander's Church History* in a multitude of small volumes. That work was, by immemorial custom, the guerdon of the highest place in the Evidences. Craik might easily have had Honours, had he tried, in Philosophy as well as in Mathematics, but the possession of the Mathematical "Seventy" was, I imagine, too important for his future to admit of his attempting too much. He used to quote Carlyle against exploiting learning and literary skill for mere money's sake, but could not follow him, then at any rate. The award of the Town Council Gold Medal proclaimed him, I am sure with no dissentient voice among his fellows, the best man of his year. And so it was with the surest confidence in his success that we heard of his joining a College at Cambridge. Nor were we disappointed. In 1874 he was Fourth Wrangler. A Fellowship and a Tutorship followed or were promised, and he wrote me, with a heart full of gratitude, that he seemed now to have secured "everything he had ever longed for". He had reached a point from which he could afford to regard the future with perfect equanimity. But he had enjoyed these honours only a few weeks, when a paper sent me by an unknown friend brought the news of his death after a very brief illness. The pathos of it! A life of honest labour, the realisation to the full of all dear hopes, but only a glimpse of the pleasant, restful days which he had yearned for and at last earned!

> What is this world's delight?
> Lightning that mocks the night,
> Brief even as bright.

Craik's success appears all the more notable when we consider that he fought at a disadvantage, in that he had to maintain himself while in Aberdeen, supplementing his Bursary by doing tutorial work. It is a fact that during the greater part of his curriculum he

taught for two hours daily. Two hours more work a day, and two hours less time for class work than most of his fellows, made a severe handicap. Had he not been thus impeded, his actual success must have been much greater than it was. With such a burden to bear, it was a splendid achievement.

We all respected his simple, sterling character. I have seldom met a man I admired more, and I knew him well and corresponded with him regularly to the last days of his life. The honesty of his nature, constantly expressed in condemnation of humbug* and insincerity of every kind, and the bright humour and cheerfulness that made intercourse with him such a delight, are the qualities prominent in my recollection of him, and also a keenness of mind equal to the task of testing everything for itself. He "beat his music out" with perfect independence of thought. I happen to know that adherents of the Bainian School tempted him to devote himself to their Philosophy, but he questioned the bases of their dogmas as freely as he rejected the narrowness and inadequacy of Martin's creed. I will not say of him, as Neil could say of himself in later years, that he had "forgotten how to be angry," for his indignation at all shallowness and quackery was real and openly vented whatever the occasion and whoever the offender might be. But as frequent as his frowns were his outbursts of laughter, merry laughter that signified his enjoyment of life and even of its problems that were eternally vexing him.† He almost always

* On which he wrote a capital paper for a Literary Society that a few of us formed in the summer of 1869.

† "Our sincerest laughter with some pain is fraught," and Craik's would at times be followed by a fit of melancholy over these same problems. One might almost apply to him the terms in which Gladstone happily describes the Homeric view of existence,—"human life had an aspect mostly sad; but the universe, as to its general constitution, was still in tune".

"saw the blue sky". On the whole, "it was right with the world". His discussions of the most serious questions often ended in a fit of merriment at some *reductio ad absurdum* of his own devising. He would quote you the dangerous passages, as he conceived them, from the works of Bain and Tyndall,* with all the glee of a schoolboy breaking bounds on some forbidden expedition. The masterpieces of Dickens had an extraordinary fascination for him. He would revel in his favourite passages till his laughter became almost uncontrollable. I was once walking with him in London when he had been reading *Pickwick*. His enjoyment of the scene where Mr. Solomon Pell meets Mr. Weller Senior's objections to the Lord Chancellor's language, by explaining that his Lordship had "damned hisself in confidence," overcame him entirely, and he collapsed against the railings of St. James's Park, to the amazement of the passers-by. Such bright moods were the light side of a nature that was kind and good and tolerant of everything but hypocrisy and guile.

> His life was gentle, and the elements
> So mixed in him that Nature might stand up
> And say to all the world, *this was a man.*

Had he lived, I believe he would have gone to the English Bar, and I have never doubted that he would have taken high place there. He had learned in a hard school "to scorn delights and live laborious days". The strength to master difficulties was born in him of years of struggle and stress, and had been matured to a determination that, coupled with his great mental power and clearness, would surely have raised him to a high position in public life. I am always proud to say that I was in the class that produced Nicoll and Neil, and I would

* Chiefly from the work on *Heat*, which was then comparatively new and attracted us greatly both by its subject matter and the eloquence of many passages.

that Andrew Craik were still alive and in the position in which my fancy pictures him, that I might claim like kin with him too. Nothing can quench our regret that he and Neil are lost to us, the one when the flower had only bloomed, the other when it had matured into the perfect fruit. They were both lovely and pleasant in their lives, and in our loving remembrance they are not divided. *Nulla dies nobis mærorem e pectore demet.*

And now that this detailed account of our small community is finished, shall we ask who have been the most successful, and which of us have best discharged our obligations to our *Alma Mater?* Far be it from me to attempt the invidious task of naming individuals. The faces in the Class Portrait that hangs on the wall above me as I write look down reproachfully on me at the suggestion. It would help if we had faithful reproductions of our Egos at various stages of their growth, similar to the photos that a magazine used to publish of Celebrities at one period and another of their lives, from curled and frilled babyhood to crabbed old age, and could compare in every case the callow soul of 1866 with intermediate crudities and the finished product of 1904.* Instead you have in this volume brief, dry outlines of the careers of all, and you may any of you make your choice, supplementing the materials from your own knowledge, fixing your own criteria, assigning marks, if you please, and totalling up the results. Some we know are to be congratulated above their fellows, —those, for example, whose occupation in life is the work they have always loved and that was their first choice. Be it due to luck or

* A paper by Claudius Clear on the "Tragedy of First Numbers" appeared just after our last Reunion. When I saw the title, I did not doubt that *we* were the First Numbers, and that a contrast would be drawn between our early promise and its imperfect fulfilment! I was greatly disappointed when I found we did not figure in the article.

their own good guidance or both, there is no doubt they are to be envied. And we admire those who have won high standing by their own strong, unaided efforts, boldly staking all on the chance of success. Some would even say that "pity is for the living and envy for the dead," and deem those the happiest that are no longer with us, having been early overtaken by the "sweet sleep that medicines much pain". It may be so. The riddle of life may yet be read by all of us in that sense. It was the melancholy conclusion of one so wise as Sophocles. Many of you, I am sure, will scout it. There is plenty of happiness in life, you will say, and most of all for him who "learned betimes to measure it" and continued "to see it steadily and see it whole," who was quick to perceive and make his own the reward that is the part of the man who overcomes. The trials of life and the lessons of experience, all the *tristitia vitaeque labores*, have only served to build him up on a foundation that was well and truly laid and that nothing has ever shaken. He prizes material success at its real worth, neither overvaluing nor unduly despising it, his rule the counsel Michael gave,

> Nor love thy life, nor hate ; but what thou liv'st
> Live well.

He may be the poorest among us in worldly gear, the least endowed with all that makes position in the eyes of the ignoble crowd. But he is after all the successful one, and it is with a groan of regret that some will admit it. They are not to be condemned as failures who seem to do little more than "stand and wait". What have the rest, their apparent betters, that they have not received?

Class fellows, my task is completed. I make no apology for its imperfections. Take them on your own heads. You insisted on my making up this book, on my doing what my conscience has never yet had to blush for. Never before have I given mine enemy

this cause to rejoice. None but you could have induced me to do it. Never shall I do it again.

> *Non enim posthac alio calebo*
> *Libro!*

But fortunately the compilation is for your eyes only, and I know you will, for the sake of lang syne, be indulgent reviewers. And it is only a little one. "A big book is a big evil," but this one is light of freight,—a few facts, for which I have never had recourse to my imagination, a few statistics (also facts), a few reflections; all trifles, *tolerabiles ineptiæ*, of interest only to you and me, an interest heightened by the flight of time. If there is much that is familiar to you who dwell in the far North, remember there are many of us who are not or have not always been so closely in touch with current events there. And there is nought set down in malice. If freedom is taken with some of the personages that have appeared on the scene, you will ascribe it to a desire for the completeness of the picture, and to a dominating love of accuracy similar to what we have had occasion to admire in a Professor's prayer.

It has been a pleasure to recall and live in the past during the days I have devoted to these pages. The times are changed and we in them, and the difference comes home to us in many ways. Boyhood and youth are becoming ever hazier memories. The days and weeks slip by more quickly. "So much to do, so little done." We hardly thought what time was, when life was opening. There was plenty of it for everything in the present, and a long and seemingly endless vista of pleasant days stretching out before us. The moments "ran themselves in golden sands," so good it was to live. Now keenness and energy are waning. Enthusiasm* for some

* I recently saw quoted the following from one of Bishop Westcott's works: "The further I get from youth, the more I appreciate it. Wisdom, I see, does not

object, warming us with a glow that was once a familiar joy, even startles us, so strange it feels. "Youth sees everything in nothing; age sees nothing in everything." We are beginning to assume the prerogatives of advancing years. Our pet grievances and ailments are becoming very old friends, parts of our being and dear to nurse.* Our tales of the fifties and sixties and of the race that lived in them point the moral of the degeneracy of the folk of the present era, *οἷοι νῦν βροτοί εἰσι!* Our Epigoni are bored as we "remember well" this and that,—the illuminations at the fall of Sebastopol and the horrors of the Indian Mutiny, or the death of the Coach to Peterhead and the birth of the Buchan Railway, and the fine records the new line made when guard and driver were at length brought to understand that a stop for a smoke and a "crack," say in the middle of the Moss of Logierieve, was not provided for in the Time Table. Or we call up the changes we have seen in the world, and the movements, social, political and literary, that have been born and have lived on or passed away in the decades we review, some good, some pernicious, all working out the "unceasing purpose" that "fulfils itself in many ways". This is no history of our own times, but let us mark a few such. Free education, free libraries, cheap literature, the New Journalism,—these are products of recent years as familiar to us now as though they had always been, and so familiar that we seldom pause to reflect how they have widened the bounds of knowledge. Woman has asserted herself to an extent undreamed of by the prophetic souls of our young days. The New

compensate for the loss of enthusiasm." A sad thought, strongly, perhaps too strongly, put. The poets give as little comfort—

> "There's not a joy the world can give like that it takes away
> When the glow of early thought declines . . .".

* As one old man says to another in the *Odyssey*, *μετὰ γάρ τε καὶ ἄλγεσι τέρπεται ἀνήρ*,—a man comes to get some satisfaction even out of his afflictions.

Woman has come and stayed, at College, in the playing fields, in the drawing-room. She knows more than the Miss that we encountered shyly, "she knows everything, even how Zeus married Hera," *—as "the prudish remark with a shriek". Her soberer sisters now work for their bread and take places in occupations and offices that were formerly the close preserves of men. The sex has to pay rates and taxes "like a man," but its complete enfranchisement is still far to seek. Progress moves with unequal foot. We can enjoy fields of knowledge that had not been opened up when we were learners. Anthropology and Folk-lore are full-fledged sciences with charms and uses all their own. History, which to us was still "a branch of literature, is now a department of science". The man had not arisen who should impugn Macaulay. Now we know, *teste* Lord Acton, that he was "basely and grossly unfair," so the Irishman's remark that he would tell a lie to turn a sentence may have been something more than a mannerless gibe. Take again the rise of the Millionaire. For one in those days—I can recall only the saintly Peabody—there are scores now. With them has come a degrading, grovelling worship of opulence and vulgar display, of evil boding to the nation. The Music Hall and the Imperial Spirit have developed in company, and to some purpose. Compare the mileage and population of the Empire now and forty years ago. Politics and politicians have deteriorated sadly. At home and in international relations alike the precepts of the Sermon on the Mount seem to become less and less the principles that guide public action.†

* It must have been of her "New" sisters that the Alexandrian dame made the remark (*Theocritus*, xv. 64), in days decadent like our own.

† Since that sentence was written I have come across what I may call an authoritative ruling: "So true is it that statesmen have no concern with *pater nosters*, the Sermon on the Mount or the *vade mecum* of the moralist."—(Morley's *Life of Gladstone*, i. 225.)

There were orators in the old days. They are gone and their art is buried with their bones. Talk that strangles work and thwarts ameliorative effort has taken its place. Parliament is more than ever the "Thyestean Banquet of Claptrap" that Matthew Arnold ridiculed. As his brother poet, the Laureate, sang,

> Babble, babble, our old England may go down in babble at last.

We are proud of the expansion of trade and commerce. But has it exalted the nation? What of the command to care for the fatherless and the widows, when Trusts and Rings are rampant, and fortunes are amassed by "sweating" and by squeezing the necessaries of life? The fittest, the least scrupulous, must survive, and prosper and fatten on the good things of the world. For Lazarus, God help him! The creed of Christendom makes but feeble protest, and Dives and the Law of Supply and Demand are triumphant. The knave known as the Company Promoter and his accomplice, the titled Guinea-pig, are the brood of a viler time than our early years. I do not remember that advertising was then so much a system of deliberate, shameless lying and cheating. The world went very well then, though papers sounded the merits of fewer whiskeys, fewer soaps, and fewer pills for less universal dyspepsia. The public news-sheets were not so widely used to gull and prey on the young and weak and ignorant. Games were games, played for healthful exercise and enjoyment still, and had not been commercialised. Cricket was not so much a matter of "records" * and "gates,"—"a paying professional career, rather than the *parergon* of active men, which it used to be." †

* It is amusing to see the inheritors of the Olympic games, the great original of all athletics, adopting the jargon of modern sporting England. I read recently of a Greek gentleman who holds the "world's record" at quoits,—*ὁ κατέχων τὸ παγκόσμιον ῥεκὸρ τοῦ δίσκου!*

† *Spectator*, 28th May, 1904.

Football was not run by Limited Companies, retaining gladiators — "human animals" the Greek philosopher called them—at £8 a week per head to feed up and keep "in condition," to make a British holiday. The Liquor Interest is now almost an Estate of the Realm, and Bung has a position in the commonwealth commensurate with the revenue he produces and the inherent dignity of the traffic in strong drink.* He "rules the court, the camp, the grove," we might almost add the Church too, and the pestilent Temperance fellows who are turning the world upside down, endeavour in vain to shake his position. Religion has changed—advanced or receded, as you will—like everything else. The creed taught in our day was simple and severe. To us, as to Christopher Townley in Miss Fowler's story, "right or wrong meant heaven or hell, neither more nor less". Now, "What is Christianity?" Who can show us? Evolution is dragged in. We barely knew that blessed word at College, for Spencer and Darwin had not been long above the horizon. Now it excuses departures from dogmas that we could question only on pain of eternal perdition. The plain man knows not what to believe, and his spiritual guides are mostly silent. "The hungry sheep look up and are not fed." Science my ignorance shrinks from dealing with. Its triumphs mark the advance more strongly than progress in any other line. Only the

* I used to see on my visits to London on furlough a statistical diagram that hung in a shop window in Fleet Street. It consisted of a row of columns of varying sizes. The first and highest towered "like a tall bully" far above the others to a height of a score or so of inches; the last and lowest was not much above the base line. The one represented the annual expenditure of the people of Great Britain on *Drink*; the other their year's contribution to *Missions*. This, at a time when the agitation against the enormities of the Excise in India was in full cry, used to impress me mightily. Indian administration has plenty faults of its own, Heaven knows, but at least one may venture to say that the ethics of Chadband and the religion of the Red-nosed Man cannot be laid to its charge.

secret of secrets, Biology has still to confess, is as of old, "behind the veil, behind the veil". And Literature, what of it? There is a beautiful song, a very gem among choral odes, in which Sophocles celebrates the victories of man over the world of nature. "Wonders are many, and none is more wonderful than man, . . . man excellent in wit."* He makes paths across the sea, subdues to his needs "the immortal, unwearied Earth," gets him dominion over the beasts of the field, and protects himself by many a cunning device against all the ills of life. "He hath resource for all; without resource he meets nothing that must come." It is a glorification of the race that often recurs to my mind when I read of some new and great stroke of invention, and I as often think what heights the fancy of the poet would have soared to, had he lived in these days, the heir of all the wonder-working ages that have passed since he was the light of the "Eye of Greece". I often picture him back on earth listening as some guide expounds to him the marvels that would crowd upon him. The Empire of Athens, as he knew it at its greatest, was doubtless to him as to all her sons, a wondrous consummation. They deemed her to have "struck the stars with her sublime head," when she cast her shoe over the Ægean and made the Euxine her washpot. What would his "dim wraith" say to the Dominion of Britain, circling the globe and defying Helios to set on it? What would he think of the Great Babylon, its capital city, rapidly spreading out to an area near the size of Attica herself, and sheltering a population twenty times as large as that of all her hundred demes? He would see a leviathan of the ocean, of tonnage nearly equal to that of all the Athenian ships that fought at Salamis; those effective pioneers of civilisation and peace, repeating rifles, quick-firing guns, hundred-ton cannon; gunpowder and dynamite; ironclads and

* Antigoné, 332 ff. (Jebb's translation).

engines and all the works of steam and electricity; telescopes and telegraphs and telephones; factories and their machinery and products; a bank, a hospital, a museum; the human hive of money-grubbers called a Stock Exchange, busier, noisier, and ruder than any *agora* that his Greece knew,—how an Aristophanes would love to lash it!—a laboratory and the latest discoveries of Chemistry; a particle of radium worth talents of gold. "Wonders are many, wonders are many," he would murmur. But we should know that as he marvelled and pondered, there was yet another sphere of human work to which his thoughts were turning. The service of the Muses, how fares that in these latter days? If the march of intellect has been so rapid in all other directions, what masterpieces must be produced in Art and Literature! We should have to keep him from coming to too close quarters, and by judicious management stave off too searching questions. We should tell him of the multitude of books that are published in a year, and astonish him with the variety of their subjects. Fiction would stagger him. So would the statistics we should shower upon him about our newspapers and magazines, our marvellous printing and illustrating machinery, our beautiful books. Compare India paper with papyrus or parchment! Horace for the waistcoat pocket! *All* the surpassingly precious works of Homer in perfect type on a few cubic inches of paper! The same in the manuscripts the Rhapsodes recited from would have filled the Chest of Cypselus. And then the fertility in enterprise and expedient of our caterers for the intelligence of the million. Their Competitions, their Hidden Treasure Hunts, their Prizes to individuals fortunate enough to be snap-shotted as they stroll about a town, and all the clever, clever swindles that the latest developments of literary ingenuity have made popular! We should extort a flattering tribute from him! But we should have to pause at last, and then would

come the inevitable inquiries. The Dionysia,—are the festivals still held? And who was crowned, and what Tragedy was awarded the prize at the last celebration? We fumble a while before replying, but the murder must out. "The mellow glory of the British Stage" this year is "Little Mary," and the most popular work, judged by the popular standard of extent of sale, the charming and refined "Wee MacGreegor". The Poet must know more of these magnificent creations, and we proceed to expound. It is enough. He turns and flees gibbering below the dark places of the earth* to his companions on the Mead of Asphodel, flinging back to us as he departs his own famous words, "when a man hath seen the light, this is next best by far, that *with all speed* he should go thither, whence he hath come".† The day of masterpieces is gone. We can remember when it was not so, and the decline is one more measure of the distance we have travelled.

Now I am done with the past. Let me close with a word as to the future. I hope our class organisation may be maintained, with a central office to which members may still communicate any further events in their lives, and from which these can be distributed to the rest of us. Our histories are not ended yet. An Eastern proverb says the veil that hides the future from us is woven by Mercy, and it is guarded by a warden that admits no peep behind it. But we permit ourselves to forecast a number of pleasant Reunions ere that institution reaches its vanishing point, and the last man sits down to a solitary celebration, with no companions but our ghosts at the melancholy board. In those years there will still be

* Where, as a modern wag has it,

the Rudyards cease from Kipling,
And the Haggards Ride no more.

† Œd. Col., 1225 (Jebb).

something to record. You who are still in harness will win fresh honours. The men still abroad will return and be glad to have a handbook up to date. Some may even at this late hour be induced to change their cheerless single condition. For many the day is already far spent and the dark is near. All must "drink their cup, and one by one creep silently to rest," sated guests from the banquet of life. May the days to come, be they many or few, bring even greater happiness than those we have lived through!

Di senectuti placidae quietem
Date!

For in truth it is old age that is approaching, the stage before the "last scene of all," before the days whereof we shall say, We have no pleasure in them. We had better be fortifying ourselves with another reading of our *De Senectute.* Cato will teach us that the inevitable time, when all the wheels of being are slowing down, should be far other than a mere bundle of regrets,—regret for the years that the locust hath eaten, and regret for the richer, sweeter years that we would gladly live over again if we could. He will show us that it has pleasures of its own, as genuine as those of any other period of life. Get ye to the Golf Links! We need never feel old, some one tells us, so long as we can toddle round the course with a club. Let us sing with the green-hearted old player in Andrew Lang's ballad—

I hae play'd in the frost and the thaw,
I hae play'd since the year sixty-three,
I hae play'd in the rain and the snaw,
And I trust I may play till I dee.

And, Heaven be thanked, we have our books, the best, the most abiding, the least wayward and changeful of all our friends. It was the gentle Elia that said, "I love to lose myself in other men's

minds. Books think for me." If we have not this love, we shame our *Alma Mater*. Our stay at College has done little for us, if old age finds us without this all-compensating resource. There is plenty to enjoy still. Let us make the most of it, brooding not overmuch on what is to follow. There is no certainty, whatever our humble trust, that we do not leave all behind, and dissolve into nothingness, with all our interests and activities, like the "baseless fabric of a vision". Better ponder old Omar's advice, to

> take the Cash and let the Credit go,
> Nor heed the Rumble of a distant Drum.

Farewell, till our next meeting. "May you be wise, may you be virtuous,"—if you are not both already,—"may you be happy," —happy in every relation of life, happy in all that

> should accompany old age,
> As honour, love, obedience, troops of friends,

happy in the recollection of the days we have been recalling together and grateful for the joys and the solid good they yielded, grateful too that our common life in them forms one more bond of fellowship in what, when all is said for it, is but a "weariful, unfriendly, self-seeking warld".

PART II

HISTORIES OF MEMBERS OF THE CLASS



[illegible]



[illegible] ANDERSON.



ANGUS.



BARNET.



[illegible] BARRON.



BEARDSLEY.



[illegible]



R. CAMERON



CAMPBELL.



CANTLIE.



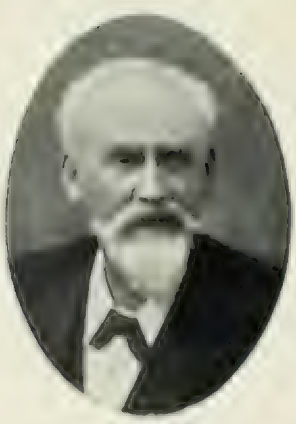
[illegible]



W. CHRISTIE



[illegible]



COWAN.



[illegible]



R. DAVIDSON.

PART II.

HISTORIES OF MEMBERS OF THE CLASS

1. ADAM, WILLIAM.

Born 5th December, 1849, at Birnie, Morayshire. Son of John Adam, Easterton, Elgin. Was in the Class during session 1866-67. No return.

2. ALCOCK, BENJAMIN.

Born 2nd April, 1849, at Kintore. Son of Benjamin Alcock, Farmer, Woodside Cottage, Castle Fraser, Cluny. Educated at Female School, Castle Fraser, Parish School, Cluny, and Aberdeen Grammar School. At the University for seven sessions, four in Arts and three in Divinity. Licentiate of the Church of Scotland, April, 1882. Now Schoolmaster, Registrar and Session Clerk, Savings Bank Clerk, and Treasurer for the parish of Cruden. Married 2nd January, 1877.

Address—Schoolhouse, Port Erroll, Cruden.

3. ALLAN, ALEXANDER SMITH.

Born 7th November, 1845, at Portlethen. Son of James Allan, Cookston, Hillside. M.A., 1872. Was ordained Minister of the Second Charge of Culross, 15th June, 1881. Had been in early life one of the pioneers of the Volunteer movement. Died 1st February, 1894.

4. ANDERSON, JAMES WILLIAM.

Born 10th July, 1850, in the parish of Oldmachar. Son of James Anderson. Was in the Class during sessions 1866-68, and afterwards a student of Medicine. Now lives at Bridge of Weir.

Address—Maryville, Bridge of Weir, near Glasgow.

5. ANDERSON, JOHN ALEXANDER.

Born 5th April, 1851, at Balnacraig, Aboyne. Son of Alexander Anderson, M.A., J.P., Gentleman Farmer, Balnacraig, Tillygreig, etc. Educated at the Aberdeen Grammar School. Attended the Class 1867-69 in third session as private student. Passed into the Indian Civil Service, 1872. Assistant Commissioner, Panjab, 1874. Barrister-at-law (Inner Temple), 1885. District Judge, 1887. Divisional and Sessions Judge, 1893. Judge of the Panjab Chief Court, 1898. Married 27th February, 1889. Died 20th June, 1904, at Lahore, Panjáb.

6. ANGUS, JAMES.

Born 15th August, 1849, at Inverurie. Son of James Angus, Joiner, residing latterly at Glasgowego, Kinellar. Educated at Kinellar Parish School and at the Grammar School, Aberdeen. Attended the Class for four sessions, and also took the Divinity course in the Free Church College, Aberdeen. After being Assistant in various places, from Cullen and Peterhead in 1874-75 to Kelvinside, Glasgow, in 1877, was in that year ordained Minister of the Free Church of Skirling, in the Presbytery of Biggar and Peebles. In August, 1883, was inducted into the charge of the West United Free Church, Stirling, which he still holds. Is a frequent contributor to newspapers and magazines, and published in 1884 a short Memoir of Rev. W. G. Still of Barry (one of his College contemporaries), entitled *A Brief and Broken Ministry*. Married 13th July, 1880.

Address—West United Free Church Manse, Stirling.

7. ARGO, ALEXANDER.

Born 4th October, 1847, at Inverurie. Son of Alexander Argo. Educated at Inverurie Parish School and Grammar School, Aberdeen. Graduated M.A. in 1870. Studied Divinity at New College, Edinburgh. In 1875 he was licensed as a Preacher in the Free Church. Died 29th April, 1879.

8. BARCLAY, ALEXANDER.

Born 29th March, 1836, at Bonar, Sutherlandshire. Son of William Barclay, Farmer. Educated at the Parish and F. C. Schools, Creich, Sutherlandshire. At the F. C. Training College, Edinburgh, 1858-59, and in our Class 1866-67. Was member of two later Classes. From 1872 to 1885 was Master of the Public Schools of Dibaig in Ross-shire and of Bragar and of Tong in Lewis. Retired in the latter year. Died 1st March, 1897.

9. BARCLAY, JOHN.

Born 4th January, 1851, at Bellie, Braes of Enzie, Banffshire. Son of John Barclay. Was in the Class first two sessions. Dead.

10. BARNET, JAMES.

Born 3rd January, 1851, at Mains of Philorth, Fraserburgh. Son of Peter K. Barnet, Farmer. Educated at the Free Church School, Fraserburgh, and at the Grammar School, Aberdeen. Attended only one session. Became a Marine Engineer, and is at present Engineer Surveyor to the Marine Department of the Board of Trade in Aberdeen. Married 6th March, 1884.

Address—36 Desswood Place, Aberdeen.

11. BARRON, GEORGE.

Born 27th June, 1848, in Aberdeen, where his father was a Saddler and Bookbinder. Educated at Dr. Bell's School, Aberdeen. Joined the Class, 1867, from another Class, and finished with it in 1870. After leaving College he was appointed Headmaster of Cairnorrie Public School, Methlick, and remained there till 1873, when he was appointed to a similar position in Crudie Public School, New Byth, where he also acted as Assistant Registrar. In 1895 he was appointed Headmaster of Sandwick Public School, Orkney; and in 1899 moved to the same post at Carbost, in Skye, where he now is. Married 10th February, 1876.

Address—The Schoolhouse, Carbost, Skye.

12. BARRON, THOMAS WALTER.

Born 8th October, 1850, at Gosforth, Cumberland. Son of James Barron. Was in the Class for first two sessions and part of third. In 1869 entered Gonville and Caius College, Cambridge. Graduated B.A. in 1873; M.B. 1876; M.A. 1880; M.R.C.S. 1875; L.R.C.P. 1875. Third Class in Natural Science Tripos. Practised some time at Durham. Has been travelling for the last few years.

Last Address—Old Elvet, Durham.

13. BEARSLEY, CHARLES FREDERICK.

Born 10th March, 1850, at Banbury, Oxfordshire. Son of Frederick Bearsley. Educated at the West-End Academy, Aberdeen, and at the Gymnasium, Old Aberdeen. Graduated M.A. after a four-years' course, in 1870, and was afterwards Assistant Master at the Gymnasium for ten years. Passed the Dick Bequest Examination with distinction in 1881, after appointment to Oldmeldrum Public School. Has been a frequent contributor to various magazines, and has gained a prize for an Essay on School Dinners.

Has also published articles in the *Sanitary Record* on the Health of School Children. Married 1882.

Address—Schoolhouse, Oldmeldrum.

14. BEATON, GEORGE.

Born 1st April, 1845, at Ardieknows, New Deer. Son of James Beaton. Educated at the Parish School, New Deer, and Grammar School, Aberdeen. Attended four sessions. Graduated M.A. April, 1873. Studied in the New College, Edinburgh, and died at New Deer, 16th February, 1875.

15. BENTON, JOHN.

Born 5th August, 1850, at Boharm. Son of John Benton, Sheriffhaugh, Morayshire. Attended, in second and third sessions, Mathematics and Natural Philosophy only. Engineering Classes at Edinburgh University, 1870-71, receiving the Class Medal. At Royal Indian Engineering College, 1871-73, Foundation Scholarship in Engineering, Baker Scholarship in Applied Mechanics, and Dickens Scholarship in Mathematics; Fellow of the College (F.C.H.). Assistant Engineer, Indian Public Works Department, 1873; Executive Engineer, 1881, with charge of First Division Bari Doáb Canal. While on furlough Superintendent of Practical Course and Examiner, Cooper's Hill. Member of the Institution of Civil Engineers. After holding other appointments in the Irrigation Department, Panjáb, accepted transfer to Burmah, on permanent appointment to rank of Superintending Engineer, 1897. Officiating Chief Engineer and Secretary to Government Public Works Department, Burmah, 1900-1. Member of the Legislative Council and of the Educational Syndicate; also Chairman of the Port Commissioners, Rangoon Port Trust. Companion of the Order of the Indian Empire (C.I.E.), 1902. Now Chief Engineer and Secretary to Government for Irrigation, Panjáb. Has made the flow of water over irrigation falls, through sluices and in open

channels, a speciality, making extensive experimental observations on these subjects, papers on which have been printed in the Records of Panjáb Irrigation. Is now officiating as Secretary to the Government of India in the Public Works Department and as Inspector General of Irrigation. Married 1885.

Address—Lahore, Panjáb.

16. BROOME, FRANK.

Born 4th April, 1849, at Llanelly, South Wales. Son of Edward Richard Broome, Llanelly. Educated at the Gymnasium, Old Aberdeen. Was in the Class sessions 1866-67 and 1867-68. Now practises as a Solicitor in London. Married 12th August, 1876.

Address—36 Bedford Row, London, and Winterbanno, Weybridge.

17. BROTCHIE, JOHN ALEXANDER RAINY.

Born 22nd October, 1849, at Kintore. Son of John A. Brotchie, Teacher. Educated at the Grammar School, Aberdeen. Attended Class four sessions. Graduated M.A. in 1870. Studied Divinity in Aberdeen. Became Church of Scotland Minister of Hexham, Northumberland ; is now a Minister at Carcoar, New South Wales.

Address—The Manse, Carcoar, N.S.W.

18. BROWN, ALEXANDER WILSON.

Born 27th January, 1850, at Inverurie. Son of James Brown, in business there. Educated in Aberdeen at Donald Sinclair's and Michie's Academies, and at the Grammar School. Attended only session 1866-67, and left to enter business in Aberdeen, where he succeeded his father. Afterwards joined Dey Brothers & Co., in Syracuse, N.Y., one of the largest firms in America. Has made a special study of, and is an expert in, Commercial Advertising.

Was identified with the Volunteer movement in Aberdeen. Married 18th June, 1878.

Address—C/o Messrs. Dey Brothers & Co., Syracuse, New York.

19. CAMERON, RICHARD.

Born 5th March, 1847, at Pluscarden, Elgin. Son of John Cameron, Farmer, Rosehill, Pluscarden. Educated at Pluscarden School and Elgin Academy. In the Class 1866-70, and graduated M.A. (second class Honours in Classics), 1871. Studied Divinity at the New College, Edinburgh, and at Göttingen, Germany, 1873-77; Hamilton Scholar and Cunningham Fellow. Was Classical Master, Ayr Academy, 1871-73, and Classical Examiner, New College, Edinburgh, 1892-96, and 1901-05. Was ordained a Minister of the Free Church of Scotland, Jedburgh, 1878.

Address—The Abbey Manse, Jedburgh.

20. CAMERON, ROBERT FALCONER.

Born 29th July, 1850, at Knockbain, Ross-shire. Son of James Cameron. Was in the Class 1866-67. Now a Chartered Accountant in Inverness.

Address—Exchange Place, Inverness.

21. CAMPBELL, WILLIAM.

Born 17th October, 1849, at Kinellar. Son of Sylvester Campbell, a distinguished Agriculturist. Educated at Kinellar Parish School and the Grammar School, Aberdeen. Attended the Class for session 1866-67, and was a private student in Logic, 1868-69. Graduated in Medicine, M.B., C.M., 1872, and M.D., 1874. Surgeon, Red Cross Line, 1873. Was House Surgeon, Dundee

Royal Infirmary, and spent a year in Calcutta. On returning home became House Surgeon at Cardiff Hospital, and is now in practice in that town. Married 1882.

Address—95 Newport Road, Cardiff.

22. CANTLIE, JAMES.

Born 17th January, 1851, at Keithmore, Banffshire, where his father was a well-known Farmer and Banker. Educated at Botriphnie Parish School and Milne's Institution, Fochabers, with three months at the Grammar School, Old Aberdeen. Attended the Class all four sessions, and graduated M.A. with Natural Science Honours, 1871. M.B., C.M. (Honours), 1873; F.R.C.S., 1877; D.P.H., Lond., 1887. Attended Charing Cross Hospital as a student, and spent a session at Bonn. After graduating became Assistant Surgeon at Charing Cross Hospital. Examiner for Degrees in Medicine in the University of Aberdeen, 1878 to 1880. Lecturer on Surgery and Anatomy, and Dean of the College of Medicine in Hong-Kong. On his return from China, Lecturer on Applied Anatomy in Charing Cross Hospital, and Surgeon to the West-End Hospital for Nervous Diseases. First Surgeon-Commandant, Volunteer Medical Staff Corps, London, 1885-88; Surgeon-Lieutenant-Colonel, London Scottish Rifle Volunteers. Has been a voluminous writer on medical subjects: *Naked Eye Anatomy*; *Leprosy in the Pacific* (Prize Essay); *Anatomy and Surgery of Arteries*; *Ulcers and Veins*; *Diseases of Testicle and Gunshot Wounds*; *Tropical Surgery*; *Plague in the East*; *Degeneration amongst Londoners*; and *Exercise in Health*. Married 1884.

Address—46 Devonshire Street, Portland Place, London, W.

23. CENTER, GEORGE.

Born 2nd December, 1850, at Longside, where his father, the Rev. William Center, F.R.S.E., was Schoolmaster. Educated

at the Parish School, Longside, and the Grammar School, Aberdeen. Graduated M.A. in 1875. Has devoted himself to teaching, and has held appointments in England and at the Ayr Academy. Went abroad in 1876 to San Francisco. Was Parish Schoolmaster of Bourtie, 1877-80, and is now engaged in Private Tuition in Aberdeen.

Address—494 Union Street, Aberdeen.

24. CHRISTIE, JAMES.

Born 19th July, 1849, at Turriff. Son of the Rev. James Christie, Incumbent of St. Congan's, Turriff. Educated privately by his father, and by Mr. Fowlie, Schoolmaster, Inverurie. Attended the Class for three years. Died 7th February, 1870.

25. CHRISTIE, WILLIAM.

Born 4th October, 1847, at Berryleys, Fordyce, Banffshire. Son of William Christie, Contractor. Educated at Deskford Parish School. Attended the Class 1866-70, and graduated M.A. in 1870. Studied Divinity at Aberdeen University, 1870-75. Licensed by Turriff Presbytery, 1876. He devoted himself to teaching, and was appointed Headmaster of Badenscoth Public School, Auchterless, 1870, and of the Public School, Skene, 1877, and has now retired. Married 1875.

Address—West View, Dyce.

26. CLARK, DAVID ROBERT.

Born 12th September, 1849, in Glasgow. Son of George Wilson Clark, a Grain Merchant there. Educated at the High School, Glasgow, and privately on the Continent. Was a member of the Class, session 1866-67, re-entered as a Bajan, 1867-68, and thereafter joined the University of Glasgow, where he graduated

M.A. in 1872. Has devoted himself to mercantile pursuits. Is a member of the Clyde Trust. Is F.S.A. Scot., and an authority on archæological subjects. Married 1875.

Address—8 Park Drive West, Glasgow.

27. COCK, WILLIAM.

Born 2nd September, 1851, at Manse of Rathen, Aberdeenshire. Son of the Rev. John F. M. Cock, D.D., Minister of Rathen. Attended all four sessions and graduated M.A., 1870. Became a tea-planter ; is now in Australia. No return.

Address—Cheltenham, Victoria.

28. COOPER, WILLIAM.

Born 9th February, 1848, at Bellie, Morayshire. Son of James Cooper, Fochabers. Attended all four sessions and graduated M.A., 1870. Now a Teacher in Hertfordshire. No return.

Address—Holt House School, Flamstead End, Cheshunt, Herts.

29. COUTTS, WILLIAM.

Born in 1848 at Braemar. Son of James Coutts, Aberdeen. Attended the Class first session only. Was in business with his brother, George Coutts, Architect, John Street, Aberdeen. Died 1888.

30. COWAN, WALTER.

Born 19th November, 1849, at South Leith. Son of William Cowan, Kittybrewster. Attended English and Logic Classes as a private student, 1866-67, and Natural History and Chemistry Classes, 1867-68. Studied at Lille, 1869, and at Berlin and Brunswick, 1870-72. Started business in the Iron and Steel Trade in Glasgow, 1872 ; in the same business in London, 1874-90, returned in 1890 to Glasgow, where he still is. Married 1875.

Address—3 Queen Margaret Crescent, Hillhead, Glasgow.

31. CRAIGIE, WILLIAM.

Born 3rd April, 1846, in Aberdeen. Son of William Craigie. Attended all four sessions. Graduated M.A., 1870. Was Classical Master in Ayr Academy, 1870-73, and afterwards Professor of English in the Engineering College at Tokio, in Japan. Married 1874. Died in Ayr, 1877.

32. CRAIK, ANDREW.

Born 18th December, 1847, at Airlie. Son of David Craik, Braes of Airlie, Kirriemuir. Educated at Airlie School and at the Grammar School, Aberdeen, 1865-66. Attended four sessions, graduating M.A. (with First-Class Mathematical Honours), 1870. Simpson Mathematical Prize, and Town Council Gold Medal as best student of his year. Ferguson Scholar, 1870, and Fullerton, 1871, both in Mathematics. Was at Emmanuel College, Cambridge, October, 1870, to June, 1874. Fourth Wrangler, 1874. Fellow and Tutor of his College. Died 1st June, 1874, at Cambridge.

33. CRUDEN, GEORGE.

Born 2nd June, 1850, at Tyrie. Son of the Rev. James Cruden, Parish Minister of Gamrie. Educated at Gamrie Parish School and at the Grammar School, Aberdeen. Graduated M.A., 1873, and attended Law Classes at Edinburgh University for one year. Honorary Fellow of the Educational Institute of Scotland. Was admitted a Member of the Society of Advocates in 1875, and has practised his profession in Aberdeen ever since. Has been identified with the Volunteers for many years, and commanded the 1st V.B. Gordon Highlanders, 1900-04. Was a pioneer in physical training in schools, and has published a *Manual of Drill and Physical Culture*. Is Treasurer of the Aberdeen Church of Scotland Training College, and Lecturer on Physical Training in the University of Aberdeen. Married 1877.

Address—Rubislaw Park, Aberdeen.

34. DARGIE, WILLIAM.

Born 11th October, 1842, at Forfar. Son of William Dargie, Builder there. Attended the Class in session 1866-67, and then went to Edinburgh, where he graduated. Became a Minister of the Scottish Church in England, spending twenty years in Lowick, Northumberland. Married 13th April, 1888. Died at Lowick 12th April, 1898.

35. DAVIDSON, JAMES.

Born 1st September, 1848, in Aberdeen. Son of James Davidson. Only first session in Class. Died in Aberdeen 20th December, 1868.

36. DAVIDSON, ROBERT.

Born 1st March, 1849, at Kinneff, Kincardineshire. Educated at Kinneff Parish School and at the Grammar School, Aberdeen. Graduated M.A., 1870, with First-Class Honours in Classics. Studied Divinity in Edinburgh, 1874-77, and graduated B.D., 1877. Was Assistant to the Professor of Greek in Aberdeen, sessions 1871-72 and 1872-73; Classical Master in Daniel Stewart's Institution, Edinburgh, 1873-74; Examiner for B.D. Degree in Edinburgh University, 1883-88, and in Aberdeen University, 1895-99. Ordained Minister of Dunnottar in 1878, and inducted to his present charge of St. Cyrus in 1884. Married a daughter of the late Principal Cunningham of St. Andrews, 1885.

Address—The Manse, St Cyrus, Montrose.

37. DAVIDSON, WILLIAM CLEMENT.

Born 27th July, 1849, in Aberdeen. Son of William Davidson, Aberdeen. Graduated M.A., 1870, and studied Law in Edinburgh University.

Address—59 Victoria Street, Aberdeen.


DEANE.


DUGUID.


EDWARDS.


FINDLAY.


FLEMING.


OGILVIE-FORBES.


W. GARDEN.


GREGG.

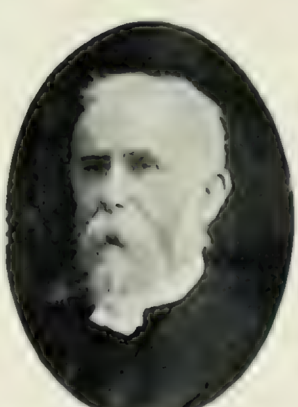

G. C. GRANT.


J. GRAY.


GREEN


C. C. GREIG.


W. [illegible]


HARPER.


IRONSIDE.


JAMIESON.

38. DEANE, WILLIAM DALRYMPLE HORN.

Born 28th February, 1843, at Alford. Son of William Deane, Howford, Inverurie. In the Class only first session. After leaving College was Assistant for a few years in the Parish School of Ellon, and afterwards Headmaster of the Episcopal School, Stonehaven. This situation he resigned in 1875, owing to weak health. After a time he became Principal of a Private School at Clifton, near Bristol. No return.

39. DUGUID, JOHN.

Born 20th April, 1840, in Oldmachar. Son of James Duguid, Farmer of North Denmore. Educated at Whitestripes School, Oldmachar, and the Grammar School, Old Aberdeen. Was fourth Bursar in the class, and graduated M.A., 1870. Devoted himself to teaching, first in Broughton High School, Manchester, then in Clifton Bank School, St. Andrews. Appointed in 1872 Headmaster of Fetteresso Public School, and in 1876 Headmaster of Lonmay Public School, which position he held till his retirement in November, 1901. On that occasion he received valuable presents from the parishioners of Lonmay, and was entertained at a complimentary dinner by the Deer Branch of the Educational Institute, "in recognition of his conspicuous success as a teacher". Passed Dick Bequest Examination with "marked distinction," and received a bonus, 1877. Was Registrar and Session Clerk of Lonmay. Married 1st January, 1875.

Address—41 Gladstone Place, Aberdeen.

40. DUNCAN, GEORGE.

Born 11th September, 1849, at Rothnick, Cookney, where his father, Robert Duncan, was a Farmer. Educated at Cookney Parish School and Aberdeen Grammar School. At Aberdeen University,

1866-70 (Arts), and 1871-74 (Divinity). Was Assistant, West Parish Church, Aberdeen, 1874-76, and Minister of Maryculter from 1876 till his death. Married on 5th June, 1877. Died 24th July, 1899, at Manse of Maryculter.

41. EDWARDS, JAMES.

Born 10th December, 1845, at Forfar. Son of John Edwards, Shoemaker there. Educated at Forfar Academy and at the Grammar Schools, New and Old Aberdeen. In the Class, sessions 1866-67 and 1867-68, and then went to Edinburgh University. At latter graduated M.A. and B.D., 1871. Has been a Congregational Minister since 1871, in Hamburg, where he remained ten years and took a prominent part in the founding of a Sailors' Institute; at Rhynie, 1881; at Insch, 1884; and at Govan since 1892. Was for several years Examiner in Hebrew in the Congregational Theological College. Married 22nd October, 1877.

Address—29 Drive Road, Govan.

42. FERGUSON, WILLIAM.

Born 5th January, 1851, in Chicago, U.S.A. Educated at Circus Place School, Edinburgh, and at the Gymnasium, Old Aberdeen. Was a member of the Class, 1866-67, 1867-68. Became a Coffee-Planter in Ceylon. Died 23rd August, 1874, at Brae of Coynach, Mintlaw.

43. FINDLAY, GEORGE.

Born 26th February, 1848, at Methlick. Son of George Findlay, Farmer there. Educated at Methlick Parish School. Attended first session only. For two years German Teacher for Civil Service examinations. In 1871 commenced business in the jute trade at Dundee, where he still is.

Address—Rosslyne Cottage, Clepington Road, Dundee.

44. FLEMING, JOHN MURDOCH.

Born 25th June, 1847, at Grange, near Keith. Son of Peter Fleming, Blantyre, Lanarkshire. First Bursar. Graduated M.A., 1870. Went to Demerara in 1871, and since then has been continuously engaged in the growing and manufacture of sugar. For the last seventeen years has been General Manager and Attorney of the Estates of the Demerara Company, Limited. Married in 1890.

Address—Great Diamond Plantation, East Bank, Demerara.

45. FORBES, JOHN CHARLES MATTHIAS OGILVIE-.

Born 16th February, 1850, in Aberdeen. Son of George Ogilvie, M.D., Regius Professor of the Institutes of Medicine in the University of Aberdeen, 1860-77 (resigned the chair in 1877 on succeeding to the estate of Boyndlie, and assumed the surname Forbes). Educated at various schools, and spent five years at Aberdeen University (M.A., 1871), four years at Oxford (B.A., 1875; M.A., 1878), and three years at the Gregorian University of Rome. Is now Proprietor of Boyndlie. From 1876 to 1882 was a Clergyman of the Church of England, but afterwards joined the Roman Catholic Church. Married 2nd June, 1890, and 19th September, 1899.

Address—Boyndlie House, Fraserburgh.

46. FORREST, JOSEPH.

Born 18th March, 1845, in Aberdeen. Son of Peter Forrest. Attended lectures in English only, 1866-67. Joined next class and graduated M.A., 1871. Now Minister of the U.F. Church, Fraserburgh.

Address—South United Free Manse, Fraserburgh.

47. FORSYTH, ALEXANDER.

Born 1st October, 1849, in Aberdeen. Son of John Forsyth, Aberdeen. Was in the Class, sessions 1866-67 and 1867-68.

M.B., C.M., 1872 (with Highest Honours). Was Assistant Physician, Royal Asylum, Aberdeen. Afterwards practised in Middlesborough. Died 26th May, 1880, in Australia.

48. GALLOWAY, GEORGE.

Born 4th July, 1851, at Inverness. Son of George Galloway. Was only first year in the Class, then took some medical classes. Became a Chemist in Inverness, and died there, 10th June, 1889.

49. GARDEN, ALEXANDER.

Born 16th May, 1849, in Aberdeen, where his father, James Garden, was a well-known Advocate. Attended the Class, sessions 1866-67 and 1867-68.

50. GARDEN, WILLIAM.

Born 27th November, 1850, in Aberdeen. Brother of No. 49. Educated at Dr. Tulloch's Academy and the Grammar School. Attended the Class for four years, and graduated M.A., 1870. Has devoted himself to the business of a Paper Manufacturer, and is a Director of Alex. Cowan & Sons, Ltd., Edinburgh. Married 3rd June, 1880.

Address—Uttershill, Penicuik, Midlothian.

51. GLEGG, ALEXANDER.

Born 8th July, 1848, at Stonehaven. Son of Robert Glegg, an Iron Merchant in Aberdeen. Educated at the Town's School, Aberdeen, and at the Gymnasium, Old Aberdeen. Was a private student in the Class of Natural Philosophy in 1868-69. Is an Engineer and Founder. Served his time with Messrs. Hall, Russell & Co., Aberdeen. Was Draughtsman, Royal Laboratory Department, Woolwich Arsenal, 1870-72. Chief Draughtsman to Messrs. R. Hoe

& Co., Printing Engineers, London and New York, 1873-78; and designed, under Colonel R. Hoe, the Hoe Web Printing Machine. Now proprietor of the Phœnix Foundry, Clerkenwell, London, where he has been instrumental in bringing Aluminium and its alloys before engineers and consumers in this country. Has contributed articles on "Printing Machinery," "Aluminium," and other subjects to the *Investor's Review* and Engineering Journals. Is a Member of the Royal Institution and Associate Member of the Electrical Engineers. Married 14th January, 1879.

Address—Craig Gowan, King's Road, Clapham Park, London.

52. GRANT, ALEXANDER.

Born June, 1842, at Lynchook, near Tomintoul, Banffshire. Son of Charles Grant, Farm Servant, Tomintoul. Educated at Tomintoul School and Old Aberdeen Grammar School. Attended Arts Classes, 1866-70, and the Divinity Course, Aberdeen University. Was Parish Schoolmaster of Alvie, 1870-77. Licensed 9th May, 1876. Minister of Stoer since 1877. Married January 15th, 1879.

Address—Manse of Stoer, Lochinver, Sutherlandshire.

53. GRANT, GEORGE CLARK.

Born 14th May, 1851, at Inverurie. Son of John Grant, Aberdeen. Graduated M.A., 1870. After graduating, he taught privately till 1872, and for the next three years under the Aberdeen School Board. Studied in France for two years. On his return, taught for a short time in Free Church Normal, and afterwards acted for nine years as one of the Modern Language Masters in Gordon's College. In 1894 went to South Africa to take charge of the First-class Public School at Grahamstown, which is now one of the recognised High Schools of the Colony. Has just been appointed one of the Inspectors of Schools for Cape Colony.

Address—Grahamstown, South Africa.

54. GRANT, ROBERT HENRY.

Born 3rd June, 1852, at Inverness. Son of William R. Grant, Solicitor. Attended in the Class only first session, and entered the following class next year. Graduated M.A. with Second Class Honours in Mathematics, and bracketed for Boxill Prize, 1871. Practised as a Solicitor in Inverness. Died 19th August, 1879, at Altnagealgach, Sutherlandshire.

55. GRANT, WILLIAM JAMES.

Born 11th October, 1849, at Lumphanan, where his father, Alexander Grant, was Free Church Minister. In the Class first two sessions, M.A., 1873. Became Baptist Minister at Kilmarnock, 1877. Left that body in 1880, and since then has been identified with the "Christian Brethren".

Address—22 West Woodstock Street, Kilmarnock.

56. GRAY, JAMES.

Born 1st November, 1845, at Rhynie, where his father, William Gray, was a Gardener. Educated at Rhynie School and at the Old Aberdeen Grammar School. Attended the Class first session only. Completed Arts course with next Class, and graduated M.A., 1871. Studied Theology in Aberdeen Free Church College. Licensed 1875, and ordained Minister of Fochabers Free Church, 1876. Has taken a practical interest in the educational work of Bellie as Member of the School Board and Governor of Milne's Institution. Married 1882.

Address—United Free Manse, Fochabers.

57. GRAY, WILLIAM.

Born 17th July, 1851, at Mill of Kinmuck, Ellon. Son of George Gray. Died in our last session.

58. GREEN, ALEXANDER.

Born 16th April, 1846, at Portgordon, Enzie, Banffshire, where his father, James Green, was a Shipowner and Master Mariner. Educated at Portgordon Public School and the Grammar School, Aberdeen. Attended the Class for four years, and graduated M.A., 1885. Has devoted himself to teaching, and spent his life in Aberdeen. Was an Assistant Teacher in Town's School, Little Belmont Street, 1870-71, and Headmaster of a Proprietary School in Academy Street, 1871-76. Entering the service of the School Board, was a Master in the Preparatory Department of the Grammar School, 1876-78, and then Headmaster of Causewayend Public School, 1878-92. Since then Headmaster of Skene Square Public School. Married 28th June, 1877.

Address—25 Beechgrove Terrace, Aberdeen.

59. GREIG, CHARLES CORMACK.

Born 2nd July, 1848, at Fyvie. Son of Alexander Fiddes Greig, Medical Practitioner there. Educated at All Saints' and Public Schools, Fyvie, at Methlick and Keith Public Schools, and at the Grammar School, Aberdeen. Attended Aberdeen University at Arts, 1866-70, and at Medicine, 1870-73, graduating M.B., C.M., 1873. Surgeon-Lieut.-Colonel, 2nd V.B.G.H., V.D. Parochial Medical Officer and Public Vaccinator, Fyvie, and 2nd District, Auchterless. Medical Officer, Fyvie Cottage Hospital. Married 16th August, 1876.

Address—Bridgend, Fyvie, Aberdeenshire.

60. GREIG, WILLIAM.

Born 4th March, 1847, at Mid-Funnich, Durris, Kincardineshire. Son of George Greig, House Proprietor in Holburn, Aberdeen. Educated at Glen of Dhualt School, Durris, Durris Parish

School, and the Grammar School, Aberdeen. Attended the Class 1866-70, M.A., 1870, at Divinity Classes, 1871-74. Fraser Divinity Bursar, 1871-74. Assistant Teacher, Springfield Academy, Helensburgh, 1870-71; Assistant to Chaplain, Aberdeen Royal Infirmary, 1872-73; Minister of Rayne since 21st January, 1875. Since 1888, Clerk of the Presbytery of Garioch. Author of *Words in Season: Short Sermons for the Times Preached from the Pulpit of a Country Church*, 1889. Editor of *Rayne Parish Magazine* since 1881. Married 23rd September, 1878.

Address—Manse of Rayne, Aberdeenshire.

61. HALL, JOHN GEORGE.

Born 12th October, 1851, in Aberdeen. Son of John Hall, Merchant in Aberdeen. Educated at the Grammar School, and attended the University (Arts and Medicine) for six years, graduating M.B., C.M. and M.D. Was Assistant to the Professor of Materia Medica and a Surgeon in the Royal Infirmary. Practised in Aberdeen, where he died 11th July, 1891.

62. HARPER, WILLIAM.

Born 28th March, 1845, at Greens, Monquhitter. Graduated M.A. 1870, and B.D. 1873. In that year he went to India as Missionary of the Church of Scotland. Was three months at Gujrat, and then transferred to Sialkot, where he was at the head of the Panjab Mission till he took furlough in 1885. In 1886 posted to Madras for work chiefly among the educated classes. Retired in 1893. While in India he published *Religious Ritual*, translated subsequently into Hindustani; *Prayer Books*, partially reproduced from the *Evangelical Review*; *Divine Realities*, *Hindrances to the Spread of Christianity in India*, which was translated into Danish from articles in the *Indian Standard*, and circulated widely in Den-

mark. In 1875 married Isabella, youngest daughter of David Milne, Esq., of Greenfield, Monquhitter.

Address—5 Kilmaurs Terrace, Edinburgh.

63. HAY, FRANCIS.

Born 4th August, 1849, at Peterhead. Son of Francis M. Hay, Cairntrodlie, Peterhead. Only first year in Class. Joined next Class and graduated M.A., 1871, M.B., C.M., 1874, with Highest Honours. Practised in Peterculter. Died there 4th October, 1886.

64. IRONSIDE, GEORGE.

Born 15th October, 1847, at Newhills, Aberdeenshire. Son of James Ironside, Ordhill, Peterculter, Farmer. Educated at the Peterculter Parish School and at Old Aberdeen Grammar School. Attended the Class all four sessions, graduating M.A., 1870. Headmaster of Kininmonth Public School, 1876-83; of Blackburn Middle Class School till 1887; then of Greenhills Public School, Fauldhouse. Author of *Rudimenta Analytica: a New Method of Teaching Latin* (1887). Married 3rd September, 1883. Died 2nd May, 1902, at Greenhills.

65. JAMIESON, ANDREW.

Born 18th September, 1849, at the Manse of Grange, Banffshire. Eldest son of the late Rev. George Jamieson, M.A., B.D., D.D., Senior Minister of Old Machar, for sixty years a Minister of the Church of Scotland. Educated at the Parish School of Grange and at the Gymnasium, Old Aberdeen. Attended the Natural Philosophy Class as a Private Student during 1868-69. Has devoted his life to Engineering and Electrical Work. Is a Member of the Institute of Civil Engineers, of the Institute of Electrical Engineers, and a Fellow of the Royal Society, Edinburgh. Served

his apprenticeship with Messrs. Hall, Russell & Co., Engineers and Shipbuilders, Aberdeen. Became Draughtsman to the Great North of Scotland Railway. Going to London he acted as Chief Assistant to Lord Kelvin and the late Professor Fleeming Jenkin, F.R.S., in making, laying, and testing submarine cables. Was for two years Chief Assistant Electrician to the Western and Brazilian Submarine Cable Company, and for four years Chief Electrician abroad to the Eastern Telegraph Company. Had charge as Electrician of the Expedition to connect the British fleet with submarine cables during the Russo-Turkish War of 1878. Became Principal of the College of Science and Arts, and afterwards Professor of Electrical Engineering in the Technical College, Glasgow. Has written many articles and text-books on Mechanical and Electrical Engineering, taken out patents for cable-grapnels, lightning protectors, speed indicators, etc., and won prizes and medals for research in his own special line. Is an authority on Electrical Engineering matters, and has been made the subject of special articles in magazines. Was an Extra-mural Lecturer for the B.Sc. Degree in Engineering Science of Glasgow, Edinburgh and St. Andrews Universities. Married the only daughter of the late Very Rev. Samuel Trail, M.A., LL.D., D.D., of Aberdeen University, 27th September, 1877.

Address—16 Rosslyn Terrace, Kelvinside, Glasgow.

66. KEITH, ALEXANDER CROMBIE.

Born 11th December, 1849, in Aberdeen, where his father, William Keith, M.D., was a leading Surgeon. Educated at the Gymnasium, Old Aberdeen. Was in the Class sessions 1866-67 and 1867-68. Afterwards at Medicine, graduating M.B., C.M., 1874. Passed into the Army Medical Service, February, 1877. Died at Cabul, 13th January, 1880.


KNOX.


[illegible] G. LAING.


LAW.


LOBBAN.


LOWSON.


D. MACDONALD.


G. MACPHERSON.


MICKLE.


MILLER.


MITCHELL.


MORICE.


MURDOCH.


MURRAY.


NICOLL.


NIVEN.


PIRIE.

67. KEITH, GEORGE.

Born 8th February, 1848, at Montrose. Son of George Keith, Montrose. Educated at St. Mary's and Trade Schools, Montrose. Attended the Class first session only. Was first a Schoolmaster, then Private Tutor, and latterly a successful Merchant. Held several appointments of an official scholastic character in France. Married 7th October, 1873. Died 27th October, 1900.

68. KNOX, GEORGE.

Born 18th December, 1850, at New Deer. Son of Alexander Knox. Was a Private Student in Mathematics, 1867-68. Merchant and Farmer. Now tenant of the farm of Auchnagatt Mains on the Earl of Aberdeen's estate. Has been Clerk to Savoch School Board since 1874; Registrar of Savoch Parish since 1879. Elected a J.P. for the County of Aberdeen in 1884. Was Captain of the Methlick Volunteers for a number of years, retiring with the rank of Hon. Major, and was one of the first batch to receive the V.D. Medal. Married 1871.

Address—Auchnagatt, Aberdeenshire.

69. LAING, JAMES.

Born 8th March, 1850, at Peterhead. Son of William George Laing, Grange, Peterhead. Was in the Class all four sessions, then went to Medicine. M.B., C.M., 1874. Is now a Medical Practioner in Manchester. No return.

Address—780 Rochdale Road, Manchester.

70. LAING, JOHN GERARD.

Born 20th February, 1850, in London, where his father, David G. Laing, was a Builder. Educated partly in Aberdeen, at the Town's Schools, Little Belmont Street, and partly at King's

College, London. Was a Private Student in the Class for one session (the third), and went as Dickey Scholar to Clare College, Cambridge. Graduated B.A., and 26th Wrangler in 1873. Is a Barrister-at-Law (Middle Temple). Has been Member of the London School Board and of one of the City Guilds, and was Joint Hon. Secretary of the Aberdeen University Club, London.

Address—2 Pump Court, Temple, London.

71. LAW, JAMES.

Born 1849, at the Reask, Newmachar. Son of John Law, Farmer at Nether Boddam, Insch. Educated at Insch Parochial School, and at the Grammar School, Aberdeen. Attended the Class 1866-68, two sessions, then went to Medicine, graduating M.B., C.M., 1872, and M.D., 1874. Acted as an Assistant to a Medical Practitioner in London, 1872-74; in the latter year was appointed Medical Officer of the Rio Tinto and Tharsis Mining Companies and Huelva and Seville Railway. Returned from Spain in 1879, and started as a Medical Practitioner in Sydenham.

Address—1 Venner Road, Sydenham, London.

72. LAWRENCE, NATHANIEL.

Born 3rd January, 1849, at Longside, where his father Nathaniel Lawrence was for many years a Doctor in extensive practice. Educated at the Parish School, Longside, and at the Grammar School, Aberdeen. Attended the Latin and Greek Lectures in first session. Went to Medicine, and graduated M.B., C.M., 1871, and M.D., 1873. Practised for a time in Bedford and in London, but finally succeeded to his father's practice. Held several public appointments in the district. Was twice married, his first wife being a daughter of Dr. Davidson, Wartle. Died December, 1900.

73. LESLIE, JAMES WALKER.

Born 19th December, 1849, at Inverurie, where his father, John Leslie, was a Doctor. Private Student, first session in English only. Was a Planter in Demerara. Died in 1872.

74. LOBBAN, ALEXANDER.

Born 10th May, 1850, at Marnoch. Son of Alexander Lobban, Scatterty, Ordiquhill. Educated at Ordiquhill Parish School, at Mortlach, and at the Grammar School, Old Aberdeen. M.A., 1870. Became Parish Schoolmaster of Crathie, went to Edinburgh as Headmaster of the Church of Scotland Practising School, came north again as Rector of Milne's Institution, Fochabers, and was in 1881 appointed one of Her Majesty's Inspectors of Schools. Is now Inspector for Ayrshire. Married 1873.

Address—Ayr.

75. LOWSON, DAVID.

Born 10th May, 1850, at Cluny, where his father, John Lowson, was a Farmer. Educated at Cluny Parish School and the Grammar School, Aberdeen. Attended Junior Latin and Greek only. Studied Medicine for four years at Aberdeen University and during one summer session at Edinburgh. M.B., C.M., with Highest Academical Honours, 1871, and M.D., 1875. Assistant in Anatomy in Aberdeen University, 1872. House Surgeon, Children's Hospital, Manchester, 1873. House Surgeon, Huddersfield Infirmary, 1874. L.R.C.S. (Edinburgh), and M.R.C.S. (England), 1878. Albert Medallist, First Class, "for saving life at great personal risk," 1886. Was Surgeon of the Hull Hospital for Diseases of Women; Orthopædic Surgeon, Royal Infirmary, Hull; Examiner in Surgery, Aberdeen University, 1889-90. President of Hull Medical Society, 1896. President of Hull Branch of Medical Association, 1900.

Is now Surgeon of the Royal Infirmary, Hull. Author of numerous papers in Medical and Surgical Journals. Married 26th April, 1881.

Address—15 Albion Street, Hull.

76. LUMSDEN, JAMES PATERSON.

Born 17th July, 1851, at Cullen, where his father, David Lumsden, was a Chemist. Studied Medicine at Aberdeen, graduating M.B., C.M., 1874. Practised in Fulham. Died 25th June, 1904, at Bieldside, near Aberdeen.

77. MACDONALD, DUFF.

Born 5th October, 1850, at Keith, where his father, William MacDonald, was a Feuar. Educated at the Parish School of Grange (near Keith) and at the Grammar School, Old Aberdeen. Attended Arts, 1866-70, and Divinity at Aberdeen University. M.A., 1871, with Honours in Philosophy. Honours Certificate at Ferguson Scholarship (1872) and Shaw Fellowship (1873) Examination. B.D. and Brown Divinity Scholarship, 1875. Licensed 1875 by Presbytery of Strathbogie, and appointed to Mission Church at Lybster; ordained Minister of Pultneytown, 1877; appointed first ordained Missionary at the Church of Scotland's East African Mission, 1878. Minister of South Dalziel Parish, 1883. Published several translations, etc., in the native tongues, 1880-81. Author of *Africana, or The Heart of Heathen Africa*, 1882, and *Revised Catechism*, 1902. Married 6th April, 1878, Helen Harriet, daughter of Dr George, Medical Practitioner, Keith.

Address—South Dalziel Manse, Motherwell.

78. MACDONALD, JOHN.

Born 21st November, 1839, at Montrose. Son of John MacDonald, Peterhead. Attended Class first session only. Ordained,

1872. Incumbent of St. John's, Portsoy, 1874-77. Became Rector of St. George's, Georgetown, Demerara, 1878, and died at sea when returning to this country, 1882.

79. McEWEN, FINLAY ALEXANDER.

Born 5th April, 1851, in Glasgow. Son of Angus McEwen, Schoolmaster, Assynt. Attended Junior Latin and Greek only. Then went to Medicine. M.B. and C.M., 1876. Was in practice at Poolewe. Contributed some medical papers to the *Practitioner* and *Sanitary Record*. Died at Poolewe, 10th October, 1899.

80. MACINNES, ANGUS.

Born 27th April, 1849, at Birse, Aberdeenshire. Son of John MacInnes, Officer of Inland Revenue. Educated at the Aberdeen Grammar School and at the Gymnasium, Old Aberdeen. Attended the Class four sessions, graduating M.A., 1870. Afterwards took the Divinity course. B.D. and Brown Divinity Scholar, 1873. Became Minister of the Parish of Clunie, Perthshire. Died 29th September, 1890.

81. MACKINTOSH, JAMES.

Born 10th August, 1851, at Deskford, Banffshire, where his father, the Rev. James Mackintosh, was Parish Minister. Educated at Deskford Parish School. Attended the Class, 1866-68. Became a Banker in New Zealand. Married 15th June, 1878. Died 2nd August, 1900, at Picton, N.Z.

82. MACPHERSON, GEORGE.

Born 16th October, 1845, at Turriff. Son of James Macpherson. Graduated M.A., 1870. Was Assistant Classical and English Master at Dollar Institution, 1870-71; Classical and Mathematical Master at a Private School in Melrose, 1871-72;

Classical Master in La Martiniere College, Calcutta, 1872-84. On leaving Calcutta in June, 1884, he received a handsome present from the teaching staff and pupils of the College. He is now retired and lives in Edinburgh. Married 16th December, 1878.

Address—8 Leven Terrace, Edinburgh.

83. McPHERSON, JAMES.

Born 11th November, 1849, at Gibston, near Huntly, where his father, George McPherson, was Factor to the Duke of Richmond. Educated at the Gymnasium, Old Aberdeen. Second Bursar. Was three years in the Class. Passed into the Indian Civil Service, 1870, and having completed his time returned to this country in the beginning of 1898. Married. Died 30th September, 1898, in London.

84. McRAE, JAMES.

Born 22nd February, 1849, at St. Cyrus. Son of Kenneth McRae. Attended Class for three sessions. Died during the third.

85. MATHESON, JOHN.

Born 20th June, 1841, at Arpafeelie, Ross-shire. His father was some time Manager, Redcastle. Educated at Arpafeelie, at Glasgow, and at Training College, Edinburgh, 1861-62. Was in Class (Junior Latin and Greek only) 1866-67. Afterwards joined next class, and graduated M.A. in 1871. Is Clergyman of the Episcopal Church of St. Paul, Strathnairn, and Supernumerary at St. Andrew's Cathedral, Inverness. Married 20th June, 1881.

Address—The Parsonage, Strathnairn, by Daviot Moor.

86. MESTON, CHARLES.

Born 11th August, 1845, at Marnoch. Son of Archibald Meston, West Brachmont, Durris. Attended first two sessions.

Then joined another Class and completed his course in 1872. Was Schoolmaster of Portlethen, 1873-89. Married September, 1875. Died 31st December, 1889.

87. MICKLE, ADAM FREDERICK JOHN.

Born 9th December, 1847, at Kirkby Wisk, Yorkshire. Son of David Mickle, Surgeon, Ripon. Educated privately at Kirklington, Yorkshire. Bajan at Aberdeen University, 1864-65; Semi, 1867-68. Tertian, 1869-70. Magistrand, 1871-72. Attended Medical Classes in Edinburgh University, 1871, and at Glasgow, 1872-73, and at Aberdeen, 1873-74. M.B., and C.M., Aberdeen, 1878, M.D., Aberdeen, 1880. F.R.C.S., Edinburgh, 1882. In practice at Alva, Stirlingshire, 1875-79. Was *locum tenens* at Grantham, Hendon, London and Poole. House Surgeon in the Hospital, Christchurch, New Zealand, 1881. Medical Practitioner in Christchurch since January, 1882. Appointed Honorary Visiting Physician, Christchurch Hospital, 1883, and Physician for diseases of women and children, 1887. Elected a Member of the Christchurch City Council, 1895. Married in December, 1881, Abigail Meredith Esmond, daughter of the late Thomas Esmond, Solicitor, Montrose and London.

Address—138 Manchester Street, Christchurch, Canterbury, New Zealand.

88. MILLER, DANIEL GEORGE.

Born 7th June, 1851, at Caputh, Dunkeld, where his father, Robert Miller, was Parochial Teacher. Educated at the Caputh Parish School, Perth Academy and the Old Aberdeen Grammar School. Was five years at Aberdeen University, graduating M.A., 1873. Has devoted himself to teaching, and is a Fellow of the Educational Institute of Scotland. Was for nine years Headmaster of Aberlour Public School, and has been for over twenty years a

Lecturer in the Church of Scotland Training College, Glasgow. Is identified with many of the public institutions of that city. Examiner at the Athenæum, and Secretary to the Glasgow Branch of the Teachers' Guild and to the Glasgow and West of Scotland Joint Committee on Secondary Education. Has taken an active part in the work of organising Normal Classes for Teachers in connection with the Scottish National Sabbath School Union, and has been a frequent contributor to various literary magazines. Married 18th September, 1877.

Address—Arbuthnott, Bearsden, Glasgow.

89. MILNE, JOHN.

Born 16th July, 1849, in Aberdeen, where his father, John Milne, was City Assessor. Educated there at the West-End Academy, Silver Street Academy and Grammar School. Was in the Class two sessions. Then five years at Medicine, graduating M.B. and C.M., 1874. During part of that time was Assistant at Marischal College to the University Librarian. Became a Medical Practitioner in Bristol. Wrote *The Stage Vindicated*, *Reflections on the Etiology of Gastroenteric Fever*, *The Shaver* (a satirical pamphlet), and a poem, "The Soldier's Funeral," and has contributed articles to the *Lancet*. Married May, 1878. Died July, 1904, in Bristol.

90. MITCHELL, ROBERT.

Born 20th October, 1848, at Auchtochter, Fordoun, Kincardineshire. Son of James Mitchell, Farmer there. Educated at Fordoun Parish School, Tipperty School, Glenbervie Parish School and the Aberdeen Grammar School. Attended the Class 1866-70, and the Divinity course, 1870-73. M.A., 1870. Licensed as a Preacher in 1874. Worked as a Minister in Dundee from 1875 till 1879; in Motherwell from 1879 till 1886; and in Govan from 1886 till 1891. Ordained a Minister of the Church of Scotland in

1884. Minister of the Presbyterian Church of Victoria since 1891. Clerk to the Presbytery of Gippsland, Victoria. Married 15th September, 1897.

Address—The Manse, Rosedale, Victoria, Australia.

91. MORICE, DAVID.

Born 24th February, 1850, at Elgin. Son of James Morice, M.D., H.E.I.C.S., Elgin. Educated at Elgin Academy. Attended the Class, 1866-68. Was in the Union Bank of Scotland, 1868-85, and in the Bank of New Zealand, 1886-90. Since then Accountant, and Land and Financial Agent, Gisborne.

Address—Gisborne, New Zealand.

92. MURDOCH, PATRICK JOHN.

Born 10th June, 1850, at Pitsligo, Aberdeenshire, where his father, James Murdoch, was Minister of the Free Church. Educated at Pitsligo Parish School and at the Gymnasium, Old Aberdeen. Attended Class for four years. M.A., 1870. Hamilton Scholarship on entering New College, Edinburgh, and second Cunningham Scholarship on leaving. Minister of Free Church at Cruden from 1878 till 1884, when he became a Minister in the Presbyterian Church of Victoria. Admitted *ad eundem gradum* (M.A.) to the University of Melbourne, 1885. Minister of West Melbourne, 1884-87. Called to Camberwell, 1887, and still ministers there. Is Clerk of the Presbytery of Melbourne South, and was Moderator of the Presbyterian Church of Victoria, 1898-99. Married 5th January, 1882, eldest daughter of the late Rev. G. Brown of Longhaven House, Aberdeenshire.

Address—The Manse, Camberwell, Victoria.

93. MURRAY, ROBERT DAVIDSON.

Born 30th August, 1851, at Kilcoy, Ross-shire, where his father, William Murray, was a Gentleman Farmer. Educated at Larg's Private Academy, Fordyce, and at Inverness Royal Academy. Attended the Class 1866-68. Graduated M.B. and C.M. with Honours at Edinburgh, 1873. In 1875 passed first of his year into the Indian Medical Service. Served in the Burmese War, 1886-87, with the Head-quarter Staff under Lord Roberts and Sir George White; was present at the capture of Mandalay; mentioned in despatches, *London Gazette*, 2nd September, 1887; received medal with clasp. First Resident Surgeon, Calcutta General Hospital, 1886. Civil Surgeon, Howrah, 1895. Professor of Surgery and First Surgeon to the Medical College Hospital, Calcutta, 1898. Promoted Colonel in 1904, and appointed to officiate as Inspector-General of Civil Hospitals, United Provinces, and afterwards as principal Medical Officer, Lahore District, Panjab. Married on 30th August, 1882, Mary M'Innes Mackay, daughter of Surgeon-General George Mackay, Madras Medical Service.

Address—4 Park Street, Calcutta.

94. NAPIER, THOMAS WILLIAM ADAM.

Born 19th November, 1850, at Montrose. Son of Thomas Napier. Attended only one session of Class (Junior Mathematics). Then studied Medicine, graduating M.B., C.M., 1877, and M.D., 1891. Now practising his profession at Birkenhead, where he is J.P., Honorary Surgeon of the Seacombe Cottage Hospital, and Police Surgeon. No return.

Address—78 Church Street, Egremont, Cheshire.

95. NEIL, ROBERT ALEXANDER.

Born 26th December, 1852, at Glengairn Manse. His father was Minister of Glengairn Parish. Educated at Glengairn Parish School and the Grammar School, Aberdeen. M.A., First Class Classical Honours, 1870, and divided with Shewan the Simpson Greek Prize of £70. Fullerton Scholar (Classics), 1871. After studying Medicine for one year in Aberdeen went to Cambridge (Peterhouse). Craven Scholar, 1875. Second Classic, 1876. Classical Lecturer and Fellow and Senior Tutor, Pembroke College, Cambridge. Appointed University Lecturer in Sanskrit, 1882. Member of the Council of Senate in the University of Cambridge and a Member of the Council of the Hellenic Society. Joint Editor, with Professor Cowell, of Divyāvadāna from the Sanskrit MSS., 1886. Translated the "Jātakas" from the *Pali*, vol. iii., with H. T. Francis, 1897. Contributed numerous articles to the *Journal of Philology* and the *Classical Review*. Edited the *Knights* of Aristophanes. Degree of LL.D. from the University of Aberdeen, 1891. Died at Cambridge, 19th June, 1901.

96. NICHOLSON, JAMES BARCLAY.

Born 21st July, 1848, at St. Louis, U.S.A., where his father, David Nicholson, was in business. Educated in America and at the Gymnasium, Old Aberdeen. Was in the Class all four sessions. Died shortly after leaving College.

97. NICOLL, WILLIAM ROBERTSON.

Born 10th October, 1851, at Auchindoir, where his father, the Rev. Harry Nicoll, was Minister of the Free Church. Educated at Auchindoir Public School and at the Grammar School, Aberdeen. Attended the Class four sessions and graduated M.A., 1870. Divinity course at Aberdeen Free Church College. Lumsden Scholar.

Was Minister of the Free Church at Dufftown, 1874-77, and at Kelso, 1877-85. Then settled in London, and has since devoted himself to literary pursuits. Is well-known as Journalist, Critic, Editor, and Author. Editor of the *British Weekly*, *British Monthly*, *Bookman*, *Expositor*, and *Woman at Home*. Is also editing the *Expositor's Greek Testament*, vol. i., 1897; vol. ii., 1900. Has published *Life of James Macdonell* (new edition, 1901); *Literary Anecdotes of the Nineteenth Century*; *Songs of Rest*; *Sunday Afternoon Verses*; *The Lamb of God*; *The Return to the Cross*, and other theological works. In 1890 received the Degree of LL.D. from his *Alma Mater*. Married May, 1897.

Address—Bay Tree Lodge, Hampstead.

98. NIVEN, JAMES.

Born 12th March, 1851, at Peterhead. Son of Charles Niven. Educated at the Parish School, Peterhead. Attended the Class all four sessions, graduating M.A., 1870, with Mathematical Honours. Went to Queen's College, Cambridge, and graduated B.A. (Camb.), 1874, being bracketed Eighth Wrangler. Was Mathematical Master at Wellington College for a year. Studied Medicine at Cambridge, and graduated M.B. (Camb.), 1880, and B.C. (Camb.), 1889. Also studied Medicine at St Thomas' Hospital, London. Was an officer in the service of the Metropolitan Asylums Board under Dr. M'Combie, now of the Brook Hospital, Shooter's Hill. Entered on private practice, and after four years became Medical Officer of Health for the Borough of Oldham, 1886, and Medical Officer of Health for Manchester, 1894; and is now Lecturer in Hygiene at the University there. Is an Ex-Fellow of Queen's College, Cambridge. Author of numerous papers on Public Health and other medical subjects. Married in 1894.

Address—Holmlee, 3 Denison Road, Victoria Park, Manchester.

99. PEPPÉ, WILLIAM CLAXTON.

Born 1st February, 1852, at Birdpore. Son of William Peppé, Landed Proprietor there. Educated at the Gymnasium, Old Aberdeen. Two years, 1867-69, in the Class (Mathematics, Natural Philosophy, and Natural History), and two at Edinburgh University. B.Sc. (Engineering), Edinburgh, 1873. Agent of the Birdpore, Alidapore, and Bheloungie Estates, situated in the Basti District of the North West Provinces. In 1898 excavated very successfully a Buddhist "stupa" on the Birdpore Estate. This work proved of the highest value to Eastern Archæology, as the result was the unearthing of a sandstone chest containing most interesting relics. Among these were fragments of bones which an inscription proves to have been those of the "Blessed One," Gautama Buddha, founder of the great Buddhist religion. They had reposed in the tumulus for some 2400 years, and are now in the keeping of the King of Siam. For his services in the matter Peppé received the thanks of the Royal Asiatic Society. Married 2nd October, 1890. Retired 1904.

Address—Westwood, Welshpool, Montgomeryshire.

100. PETRIE, THOMAS.

Born 29th July, 1843, at Mill o' Lour, Dunnichen, Forfarshire. Son of William Petrie. Two years in Class. Was Parish Schoolmaster of Garvock, where he died, 1st June, 1874. Married 1868.

101. PIRIE, WILLIAM ROBINSON.

Born 6th September, 1851, in Aberdeen. Son of the Rev. William Robinson Pirie, D.D., Professor of Church History, 1843-77, and afterwards Principal of the University. Educated at the Grammar School, Aberdeen. Attended the Class all four sessions, graduating M.A., 1870. Studied Divinity in Aberdeen, and graduated B.D., 1874. Was a successful Minister in Martyr's Parish

Church, Glasgow, 1876-78, in the North Church, Stirling, 1878-80, in Keith, 1880-98, and in Nairn, to which in the latter year he was translated. Married 1879.

Address—The Manse, Nairn.

102. PRIMROSE, CHARLES.

Born 30th May, 1848, at Rothiemay. Son of George P. Primrose, Auchincleck, Rothiemay. Was four years in the Class, graduating M.A., 1870. Studied for the Ministry of the United Presbyterian Church. Is now in orders in the Church of England; and since 1897 has been Vicar of Ulley, Yorkshire.

Address—The Vicarage, Ulley, near Sheffield.

103. REID, ROBERT WILLIAM.

Born 14th May, 1851, at the Manse of Auchindoir, where his father, the Rev. William Reid, was Minister. Educated privately, at Auchindoir Parish School, and at the Grammar School, Aberdeen. Attended the Class its first two sessions, and thereafter studied Medicine for four years in the University, graduating M.B., C.M. (with Honours), 1872, and M.D., 1875; F.R.C.S. (Eng.), 1881. Member of various Medical and other Scientific Societies. After graduating in 1872, prosecuted his studies at Leipzig University and in London. Was Resident Physician, Aberdeen Royal Infirmary, 1871-72; Assistant to the Professor of Anatomy in the University, 1872-73; Examiner in Anatomy for Medical and Surgical Degrees in the University, 1876-80; Examiner in Anatomy, Royal College of Physicians of London and Royal College of Surgeons of England, 1884-87. In 1873 appointed Junior Demonstrator of Anatomy, St. Thomas's Hospital Medical School, London, and subsequently promoted to be Senior Lecturer on Systematic and Surgical Anatomy and Senior Demonstrator of Anatomy; also held the offices of


PIRIE


REID.


A. C. ROBERTSON.


G. J. ROBERTSON.


[illegible]


RUST.


SHEWAN


[illegible]


[illegible]


TRAIL.


P. TYTLER.


R. TYTLER.


[illegible]


[illegible]


[illegible]


[illegible]

Demonstrator of Morbid Anatomy and Vice-Dean in the same School. Appointed Professor of Anatomy in the University of Aberdeen, 1889, and still holds the position. Is Dean of the Medical Faculty. Was representative of the University on the General Medical Council of Great Britain and Ireland. Member of the Board of Directors of the Aberdeen Royal Infirmary. Has written many articles in medical and other scientific journals.

Address—37 Albyn Place, Aberdeen.

104. ROBERTSON, ALEXANDER CAMERON.

Born 31st July, 1850, at Kirkmichael, Banffshire. Son of Alexander Robertson, Farmer, Torrans, Kirkmichael. Educated at the Parish Schools of Kirkmichael, Small Isles, and Tomintoul, and at the Grammar School, Old Aberdeen. Attended the Class, 1866-70. Graduated M.A. 1870. Divinity course at Aberdeen, 1870-73. Drum Bursar (£75). Licensed by the Presbytery of Dunoon, and Assistant to the Parish Minister of Lochgoilhead and Kilmorich, 1873. Ordained Minister of Lochgilphead, where he still is, 1876. He was on the Town Council there from 1896 to 1902, being Provost from 1897 to 1902.

Address—The Manse, Lochgilphead, Argyllshire.

105. ROBERTSON, GEORGE JAMES.

Born 6th August, 1848, at The Gardens, Haddo House, Methlick. Son of John Robertson, Fingask, Oldmeldrum. Educated at the Parish School, Methlick. Attended Class 1866-68. Studied Medicine in Aberdeen and Edinburgh. M.B. and C.M., Aberd. (with Honours), 1872. Is in practice in Oldham, where he is Honorary Surgeon of the Infirmary. Is author of many papers on medical and surgical subjects.

Address—61 Queen's Road, Oldham.

106. ROSE, DONALDSON.

Born 16th November, 1849, at Kennethmont. His father, the Rev. Donaldson Rose, was Free Church Minister there and afterwards at Brechin. Educated at Brechin High School and privately. Attended Class, 1866-67. Has devoted himself to mercantile pursuits. Is now Merchant and Steamer Agent, and sole partner of the firm of Andrew & Co., Calicut, India.

Address—Calicut, Malabar, India.

107. ROSE, JOHN PRINGLE. Brother of No. 106.

Born 2nd September, 1851, at the Free Church Manse of Kennethmont. Educated at Brechin High School and privately. Attended Class, 1866-67; Edinburgh University, 1867-68. Joined the Oriental Bank, and was Clerk and Agent at several of its branches. On its failure went to California as a Fruit Farmer. Died 22nd August, 1888.

108. RUST, ALEXANDER.

Born 14th April, 1850, in Aberdeen. Son of John Rust, Timber Merchant there. Attended Class four years; graduated M.A., 1873. Studied Divinity in Aberdeen Free Church College, where he was Foote Scholar. In 1876 ordained Minister of Inverbrothock Free Church, Arbroath, where he still is.

Address—Inverbrothock U.F. Manse, Arbroath.

109. SALMOND, DAVID MURRAY LYON.

Born 26th November, 1850, in Aberdeen. Son of William Salmond. Educated at the Grammar School, Aberdeen. Attended the Class 1866-70, graduating M.A., 1871; went afterwards to Cambridge as Scholar of Sidney Sussex College, B.A., 1875. Was Schoolmaster at Tarves, 1873-74. Appointed Mathematical Master at an institution in Montreal, 1875. Married 1873. Died 1876.

110. SANGSTER, ALEXANDER CROLL.

Born 13th August, 1848, at Marykirk, Kincardineshire. Son of Alexander Sangster. Attended Class 1866-68. Died in the end of 1869.

111. SCOTT, JAMES.

Born 11th October, 1850, at Fintray. Son of Alexander Scott, Bogriffie, Fintray. Attended first session. Then joined next class, graduating M.A., 1871. Was appointed a Student Interpreter in China in 1872, and is now Consul-General, Canton.

112. SHEWAN, ALEXANDER.

Born 28th October, 1851, at Peterhead. Son of Andrew Shewan, Master Mariner. Educated at the Gymnasium, Old Aberdeen. Attended Class 1866-70. M.A. with First Class Classical Honours. Divided with Neil the Simpson Greek Prize (£70). Murray Scholar, 1870. Passed into the Indian Civil Service, 1871. Prizes (£50 each) for Persian, Maráthi and Hindustani at Final Examination, 1873. In Indian Civil Service (Bombay), 1873-97. Under-Secretary to Bombay Government, 1886-87; Administrator of the Rajpipla State, 1887-94; Judge, Khándesh and Násik, 1894-97; and officiating Remembrancer of Legal Affairs and Secretary to Government. Now retired. Secretary and Treasurer of the St. Andrews School for Girls Company, Ltd., 1902. Married 24th November, 1885.

Address—Seehof, St. Andrews.

113. SHIRRES, LOGAN.

Born 4th March, 1852, in Aberdeen. Son of David Shirres, Merchant there. Educated at Dr. Tulloch's School and at the Grammar School, where he was Gold Medallist and Dux, 1866.

Attended Class first two sessions and Logic Lectures in third. Matriculated at Balliol College, Oxford, 1871; Second Class Classical Moderations, 1872; B.A. (Second Class Litt. Hum.) 1875; B.C.L., 1876; Student Lincoln's Inn, 1876; Barrister-at-law, 1879.

Address—51 Pentonville Road, London, N.

114. SIMPSON, DAVID CARNEGIE.

Born 18th September, 1851, at Kintore, where his father, Robert Simpson, D.D., was Free Church Minister. Educated at Kintore Free Church School and at Grammar School, Aberdeen. Attended Class four sessions. Was trained as a Civil Engineer in the office of Mr. Boulton, Aberdeen, and spent some time in that of Messrs. Blyth & Cunningham, Edinburgh. Went to New Zealand on appointment to the Government service. Now Divisional Engineer superintending Government Railways in Sydney. Member of the Institute of Civil Engineers. Married 1884.

Address—Omapere Lane, Cove Road, Sydney.

115. SINCLAIR, HENRY.

Born 29th May, 1849, at Calcutta. Son of William Sinclair, Cullen, a retired Indian civilian. One year in Class, then gained First Bursary at St. Andrews. Joined the Mounted Police at Sydney. Died there about the year 1880.

116. SKINNER, GEORGE JAMES ANDERSON.

Born 29th May, 1849, in Aberdeen. Son of George Skinner. Was three years in the Class. Then left for Edinburgh. No return.

117. SMITH, GEORGE WASHINGTON.

Born 27th March, 1844, at Methlick, Aberdeenshire, where his father, Alexander Smith, was a Merchant. Educated at Methlick

Parish School. Was in the Class two years. Then went to Medicine. M.B. and C.M., 1872. M.D., 1879. Medical practitioner at Sandflats, near Port Elizabeth, South Africa. Married.

Address—Sandflats, near Port Elizabeth, South Africa.

118. SOUTTAR, ANDERSON.

Born 18th June, 1850, in Aberdeen, where his father, William Souttar, was Inspector of Permanent Way, G.N.S.R. Educated at the Gymnasium, Old Aberdeen. Attended the Class all four sessions. Studied Law at Lincoln's Inn, and was called to the Bar in 1872. Went to India and joined the Calcutta Bar. Officiated as Chief Presidency Magistrate, Calcutta. Died 7th July, 1883, at Bombay.

119. STEPHEN, HENRY.

Born 30th July, 1847, at Auchindoir. Son of Samuel Stephen, Govals, Auchindoir. Educated at Parish School there, and at the Grammar School, Aberdeen. Attended the Class all four sessions. Graduated M.A., 1870, with First Class Honours in Philosophy and Second Class in Classics. Studied Divinity in Aberdeen Free Church College. Was Foote Scholar. Acted as Assistant to Professor of Greek in Aberdeen, 1875-78. Became a Lecturer in the Duff College, Calcutta, and is now Interim Principal there.

Address—Duff College, Calcutta.

120. STEPHEN, WILLIAM.

Born 28th August, 1852, at Easter Elchies, Knockando, Morayshire. Son of William Stephen, Medical Practitioner, Aberdeen. Educated at the Grammar School there. Attended the Class as a Private Student (Mathematics and Natural Philosophy) in its third session only. Became a Sheep-farmer in Texas. Died 26th October, 1878, at San Diego.

121. STEVENSON, GEORGE.

Born 3rd November, 1850, in Edinburgh. Son of William Stevenson, Crieff. Only first session in Class. Then went to Glasgow and Edinburgh Universities. Passed into the Indian Civil Service, 1870. Served in Bengal and Assam. Deputy Commissioner, Sylhet, 1885. Joint Magistrate, Bengal, 1889. Magistrate and Collector, 1889. Acted as Commissioner of Orissa and of Burdwan, 1895-97. Commissioner, 1898. Retired June, 1900.

Address—The East India United Service Club, St. James's Square, London.

122. STEWART, JAMES.

Born 5th December, 1848, at Sandhole, Fraserburgh, where his father, Samuel Stewart, was a Farmer. Educated at Techmuiry and Fraserburgh Schools and at the Grammar School, Aberdeen. Lost the first session through ill-health, but took a complete session the following year. Became an Engineer. Served his apprenticeship in Glasgow. Was with the Fairfield Company in Govan. Went to sea as Engineer in the service of the Orient Line; eight years with that Company as Assistant Superintending Engineer. Thirteen years Superintending Engineer and Overlooker for Messrs. Adam Bros., London and Newcastle. Now in business in Newcastle as Consulting Engineer and Surveyor. Member of the Institution of Naval Architects, a Vice-President of the Institute of Marine Engineers (London), and Member of the North-East Coast Institution of Engineers and Shipbuilders. Married 9th August, 1888.

Address—13 Otterburn Terrace, Jesmond, Newcastle-on-Tyne.

123. STRONG, WILLIAM BAILLIE.

Born 5th May, 1846, at Lerwick. Son of Thomas Strong, Swagoes, Lerwick. Joined our Class in the first session. M.A.,

1870. Studied Divinity in Aberdeen. B.D., Edinburgh, 1874. Now Parish Minister of Glencorse, Midlothian.

Address—The Manse, Glencorse, Midlothian.

124. STUART, FRANCIS WILSON.

Born 13th January, 1850, at Tarland. Son of George Stuart, Tarland. Educated at the Parish School there. Attended all four sessions, graduating M.A., 1870. Studied Divinity at the Free Church College, Aberdeen. Was Missionary in Kelvinside, Glasgow, and ordained Minister of Gartly Free Church in 1877. Married, 1882.

Address—United Free Manse, Gartly.

125. STURROCK, ABRAM.

Born 12th September, 1843, at Padanaram, near Forfar. Son of John Sturrock. Attended Class second session only. Became a Teacher at Rattray, Blairgowrie, and remained there for fifteen years. Was an authority on the Botany of Forfarshire and Perthshire, and an active Member of the Perthshire Society of Natural Science. Lost his life by a chill caught in rescuing two persons from drowning. Died 13th March, 1885, leaving a widow and seven children.

126. TRAIL, JAMES WILLIAM HELENUS.

Born 4th March, 1851, at Manse of Birsay, Mainland of Orkney. Son of the Rev. Samuel Trail, M.A., LL.D., D.D., Minister of Harray and Birsay, afterwards Professor of Systematic Theology, Aberdeen University, and Moderator of the General Assembly. Was educated at home and in Aberdeen at Dr. Tulloch's School and at Old Aberdeen Grammar School. Attended the Class all four sessions, graduating M.A. (with Honours in Natural Science and Natural Science Prize), 1870. Divinity, session 1870-71. Medicine, 1870-73 and 1875-76. M.B. and C.M. (Highest

Honours), 1876; M.D., 1879. F.L.S., 1875. F.R.S., 1893. Office-bearer or Member of various scientific societies, British and foreign. Was Assistant to various Professors in the University. Naturalist of an Expedition to the Amazon, 1873-75. Professor of Botany, Aberdeen University, since 1877. Lecturer on Agricultural Botany and Agricultural Zoology in the University. Taught the Class of Natural History during the session 1878-79 (after Professor Nicol's resignation) by request of the Senatus. Examiner in Botany, University of London, 1895-1900. Curator of the University Library since 1891. Dean of Science Faculty since its formation, 1893. Representative of Senatus on Aberdeen Educational Trust (in which he is Chairman of the Education Committee), on Dick Bequest, on University Court since 1897, and on Local Committee for the Training of Teachers (King's Students), from its formation until May, 1904. A Representative of the University Court on the governing body of the Aberdeen and North of Scotland Agricultural College. Member of Aberdeen Burgh Committee on Secondary Education from its formation in 1893, and Chairman since 1896; Member of Committee in charge of the Church of Scotland Training Colleges. Has developed practical and advanced instruction in Botany in the University and the Cruickshank Botanic Garden. In the Town Council, Old Aberdeen, 1877-90, being Provost, 1882-85. Captain No. 8 (University) Battery of 1st A.V.A., 1886-93. Has contributed numerous articles on Botany and Zoology to scientific journals. Edited the *Scottish Naturalist* for eight years, and White's *Flora of Perthshire*, 1898; and has been Botanical Editor of the *Annals of Scotch Natural History* since 1891. Married 5th August, 1884, Katherine, eldest daughter of the Rev. William Milligan, D.D., Professor of Biblical Criticism in the University of Aberdeen.

Address—71 High Street, Old Aberdeen.

127. TURNER, ALEXANDER.

Born 21st December, 1851, at Keith. Son of Robert Turner, M.D., Keith. Private Student (Mathematics and Natural History), second session. Entered the service of one of the banks in Aberdeen. Died 1872, after appointment to a Bank in India.

128. TYTLER, PETER.

Born 17th February, 1850, at Milltown of Corsindae, Midmar, where his father, William Tytler, was Farmer. Educated at Midmar Parish School and at the Grammar School, Aberdeen. Was in Classes 1866-68; then took four sessions at Medicine at Aberdeen, two summers at Edinburgh. Graduated M.B., C.M., with Highest Honours, 1872; M.D., 1875. Was Assistant Medical Officer, Royal Asylum, Aberdeen; House Surgeon, Clinical Hospital, Manchester; Assistant Medical Officer, Manchester Workhouse; now Senior Surgeon, Ancoats Hospital, and in practice in Manchester. Has contributed various articles to medical journals. Married 1889.

Address—114 Cheetham Hill Road, Manchester.

129. TYTLER, ROBERT STEPHEN DUFF.

Born 23rd November, 1849, at Kandy, Ceylon, where his father, Robert Boyd Tytler, was a Planter and Landed Proprietor. Educated at Michie's West End Academy and the Grammar School, Aberdeen. For three years in the Class. Was a Planter in Ceylon. Secretary, Haputali Planters' Association; Secretary and Chairman, Saffragon and Pusselawa Planters' Associations; Member of "Thirty Committee," P.A.W.P.M. Was Superintendent of Immigration for the Ceylon Government, and had his Head-quarters at Madura in the Madras Presidency. Married. Died at Colombo, Ceylon, 16th March, 1905.

130. WATSON, JOHNSTON.

Born 28th June, 1851, at Birmingham, where his father, John Watson, an Aberdeen graduate, was a Medical Practitioner. Educated at Southampton Grammar School, and at Heidelberg. Attended Class all four sessions; M.A., 1871. Read Law at Lincoln's Inn and the Middle Temple; called to the Bar, 1874. Married 1878.

Address—Lincoln's Inn, London.

131. WEDDERBURN, JOSEPH ROBERT MACLAGAN

Born 16th October, 1850, in Aberdeen, where his father, the Rev. James MacLagan, D.D., was Professor of Divinity in the Free Church College. Educated at the West-End Academy, Aberdeen. Four sessions in the Class, graduating M.A., 1870. Afterwards studied Law for four years at the University of Edinburgh. Is a Writer to the Signet and Member of the firm of Carment, Wedderburn & Watson, W.S., Albany Street, Edinburgh. Since Dr. Carment's death, in 1901, has been senior partner of the firm. Since 1901 a Director of the British Linen Company Bank. Is one of the Commissioners of Writers to the Signet, and a Member of the Antiquarian and the Geographical Societies.

Address—3 Glencairn Crescent, Edinburgh.

132. WELFORD, GEORGE EDWARD.

Born 25th June, 1850, at Bishop Wearmouth, Durham. Son of George Welford, M.D., Sunderland. Attended Arts Class 1866-67, Medical Classes 1867-72, graduated M.B.,C.M., 1872, M.D., 1875. Now a Medical Practitioner in Sunderland, Physician in Sunderland Infirmary, late Surgeon of Children's Hospital, Sunderland.

Address—Douro House, Sunderland.

133. WHYTE, JAMES ROBERTSON.

Born 10th April, 1848, at Methlick, of which parish his father, the Rev. James Whyte, D.D., was Minister. Educated at Methlick Parish School and at the Gymnasium, Old Aberdeen. Attended the Class for two sessions, and then became a Law Student in the University. Apprenticed as an Advocate in Aberdeen, 1868; passed as a Law Agent and Advocate there, 1875; and has been in business in the city ever since. Married 5th April, 1888.

Address—35 Albyn Place, Aberdeen.

134. WILLIAMSON, WALTER.

Born 16th June, 1850, at Leicester. Son of William Williamson, M.D., Dental Surgeon, Aberdeen. Attended the Class first two sessions. No return.

135. WILSON, JOHN SKINNER.

Born 5th January, 1849, at Woodhead, Fyvie, where his father, Dean Wilson, was Episcopal Incumbent. Educated at Trinity College, Glenalmond. Was a Private Student in the second session of the Class; afterwards joined St. Catherine's College, Cambridge, graduating B.A., 1871, and M.A., 1896. Began his work as an Episcopal Clergyman at Kincardine O'Neil, 1872. Assistant and Successor to his father, 1876. Incumbent of St. George's Episcopal Church, York Place, Edinburgh, 1885. Synod Clerk of Edinburgh Diocese and Canon of St. Mary's, 1890. Sub-Dean of the Cathedral (Junior Incumbent), 1897, and the same year became Dean of the Cathedral and also of the Diocese of Edinburgh. Edited the Report of the Proceedings at the Centenary of the Consecration of Dr. Seabury as first Bishop of America in the Episcopal Church, in Aberdeen, 1884, and was for two years Editor of the *Scottish Guardian*. Married 5th April, 1883.

Address—13 Belgrave Place, Edinburgh.

136. YOUNIE, JOHN.

Born 10th August, 1848, in the parish of Enzie. Son of Andrew Younie, Chapelford, Enzie. Was in Class 1866-68. Became a Teacher. Died some years ago.

137. YULE, ALEXANDER.

Born 20th January, 1851, at Huntly, where his father, Alexander Yule, was a Merchant. Educated at the Gordon Schools, Huntly, and at Milne's Institution, Fochabers. Attended the Class four years; M.A., 1870. Went after an interval to the New College, Edinburgh, and studied Divinity. Was Hamilton Scholar, and took high positions in his classes. Was *locum tenens* in the Free Church of Peebles for some time, and ordained Minister of Blairdaff Free Church, 1877. Died 3rd September, 1887.

PART III

COLLEGE AUTHORITIES AND OFFICIALS



GEDDES.



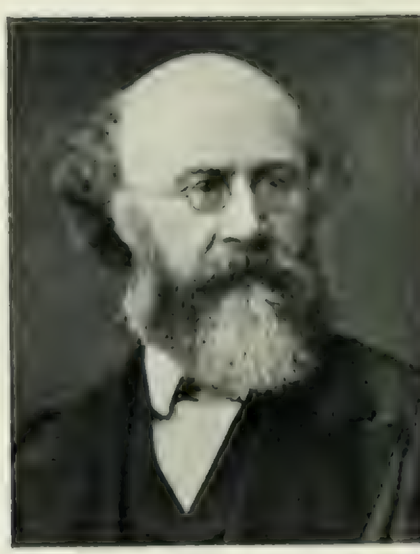
BAIN.



MACLURE.



THOMSON.



FULLER.

PART III.

COLLEGE AUTHORITIES AND OFFICIALS.

OUR PROFESSORS.

GREEK.

Professor William Duguid Geddes was born in the parish of Glass, Aberdeenshire, on the 21st November, 1828, and was educated at the Parish School of Glass and at Elgin Academy. He entered King's College in 1842 as Fifth Bursar, and took the Degree of M.A. in 1846. While still a Magistrand, he was elected, in December, 1845, to the charge of Gamrie Parish School. This appointment he held till 1848, when he gained by competition the Classical Mastership of Aberdeen Grammar School. In August, 1853, on the death of Dr. Melvin, he was elected (as the result of a competitive examination) to succeed that distinguished Rector. When Professor Campbell, who held the Greek Chair in the University, was elevated to the Principalship, the Rector of the Grammar School became, in October, 1855, Professor of Greek and a Regent in King's College. He occupied the Greek Chair in the University of Aberdeen from 1860 till 1885. He was Dean of the Faculty of Arts, 1873-76, and Assessor in the University Court, 1883-86. In 1885 he was appointed by the Crown Principal of the University. He received the degree LL.D. of Edinburgh, 1876, and of Aberdeen (*ad eundem gradum*), 1886, and Litt.D., Dublin, 1893. He was knighted on New Year's Day, 1892, the ceremonial taking place at

Windsor Castle, on 9th May, 1892. He was married on 28th April, 1859, to Rachel Robertson, daughter of the late William White, Aberdeen. His only child is the wife of Professor Harrower, who succeeded him in the Greek Chair. He died on 9th February, 1900.

In 1901 the sum of £1,000 was raised by subscription to erect a suitable memorial to Sir William, which took the form of a Geddes' Room in the King's College Library. This is intended to contain a collection of Classical Works, of which a nucleus was formed from a selection of the late Principal's books presented by Lady Geddes. A prominent object in the room is a Medallion Portrait in marble by Pittendrigh Macgillivray R.S.A. Part of the money subscribed is to be invested to purchase additions to the Library. Lady Geddes and the relatives of the late Principal have placed a stained glass window to his memory in the University Chapel, King's College.

HUMANITY.

Professor Robert Maclure, son of David Maclure, stocking weaver, Dailly, Ayrshire, was born in the year 1802. In his early years Mr. Maclure was engaged in teaching in England and in the Edinburgh Academy. On 10th November, 1837, the Degree of LL.D. was conferred on him by the University of Glasgow. In 1852 he was appointed Professor of Humanity in the Marischal College and University of Aberdeen, and continued in that Chair until the union of the Colleges and Universities in 1860, when he was transferred to the same Chair in the University of Aberdeen, which position he held till his death. James Melvin, LL.D., Rector of the Grammar School, Aberdeen, was also a candidate for the Chair in 1852, and the feeling in Aberdeen was very much in his favour. Dr. Maclure died suddenly in Aberdeen on 3rd September, 1868.

In January, 1843, he married Elizabeth Mary, daughter of the Rev. John Richards, of 11 Beaufort Buildings, West Bath. She died on 16th January, 1892.

LOGIC.

Professor Alexander Bain was born at 22 Skene Square, Aberdeen, on 11th June, 1818. He was the son of a weaver, and himself followed that trade till 1836, when he entered Marischal College with the Mitchell Presentation Bursary. Four years later he took the Degree of M.A. with Honourable Distinction, carrying off the Gray Mathematical Bursary. From 1841 till 1845 he was Professor-Substitute first of Moral Philosophy and Logic and afterwards of Natural Philosophy at Marischal College. He next held an appointment as Mathematical Professor in Anderson's College, Glasgow for one session, after which he went to London. In 1846 he won the Blackwell Prize at Marischal College, the subject of the Essay being "Impediments to Truth from Language". In 1847 he was appointed Assistant Secretary to the Metropolitan Sanitary Commission, and in 1848 Assistant Secretary to the General Board of Health. From 1857 till 1862 he was Examiner in Logic and Moral Philosophy in the University of London, and from 1858 till 1860, and in 1863, 1864, 1868 and 1870 Examiner in Moral Science for the Indian Civil Service Commissioners.

In 1860 he was presented by the Crown to the newly established Chair of Logic and English Literature in the University of Aberdeen, which he held till his resignation in 1880. He was an LL.D. of Edinburgh (1869). From 1876 till 1879 he was Dean of the Faculty of Arts in the University of Aberdeen. In 1881 he was elected Lord Rector by a majority in all four nations, and in 1884 was re-elected by a majority in three. His students have honoured him by presenting to the University his portrait by Sir George Reid, P.R.S.A., and by founding a gold medal given annually to the best candidate who gains First-Class Honours in Mental Philosophy.

The Professor died at Ferryhill Lodge, Aberdeen, on 18th September, 1903, aged eighty-six. He was twice married—in 1855

to Frances Anne Wilkinson, and on her death to Barbara Forbes, youngest daughter of the late Mr. John Forbes, Sheriff Clerk of Banffshire, who survives him. His Autobiography was published in 1904.

MATHEMATICS.

Professor Frederick Fuller was born in London, on 1st November, 1819. He studied at St. Peter's College, Cambridge, from 1838 till 1842, when he became B.A. and Fourth Wrangler, and in 1845 he attained the degree of M.A. In 1851 he was appointed to the Chair of Mathematics in the University and King's College. At the union of the Universities in 1860 he was transferred to the Chair of Mathematics in the University of Aberdeen, which position he held till his resignation in 1878. Earlier in his career he was a Fellow of St. Peter's College, Cambridge (1842), Mathematical Lecturer (1843) and Tutor (1847). In the University of Aberdeen he was Dean of the Faculty of Arts from 1867 to 1870, and Assessor of the Senatus in the University Court (1877-78). The degree of LL.D. was conferred on him by the University in 1883. He was a member of the recent Scottish Universities Commission which framed the Ordinances under which the work of the Universities is now carried on. He resides at Surbiton, near London, and is the only surviving Professor of the University of our student days. A memorial of his connection with the University is preserved in the Senatus Room, King's College, in the shape of his portrait by Sir George Reid, P.R.S.A. The Professor was married on 15th June, 1854, to Ann Mary, daughter of the late Dr. Smith, Minister of the First Charge of Old Machar, and had a family of six, of whom three survive.

NATURAL PHILOSOPHY.

Professor David Thomson was born in the town of Leghorn in Tuscany, on 17th November, 1817. He received his early educa-

tion in Italy and Switzerland, and proceeded, in 1832, to Glasgow University, and afterwards to Trinity College, Cambridge. He was ranked among the Senior Optimes of 1839, and graduated M.A. in 1845.

He was Professor Substitute of Natural Philosophy in Glasgow University from 1840 till 1845, when he became Professor of Natural Philosophy in the University and King's College, Old Aberdeen. From 1854 till 1860 he was Sub-Principal of the College. At the union of the Universities he became Professor of Natural Philosophy in the University of Aberdeen, Dean of the Faculty of Arts, 1860-63, and Secretary of the Senatus till 1868. He died at Old Aberdeen on 31st January, 1880. His bust in marble by John Hutchison, R.S.A., has been placed in the Library of King's College. On 14th September, 1843, he married Helen Stuart, and had a family of nine. *David Thomson*, by Canon Low, 1894, gives a short account of his life and work.

MORAL PHILOSOPHY.

Professor William Martin was born at Newport, Fifeshire, in 1816. He was educated there and at Dundee High School, after which he proceeded to St. Andrews University, where he graduated M.A. in 1837. He subsequently studied Divinity and was licensed to preach.

His first public offices were those of Mathematical Teacher in the Madras College, St. Andrews, and Professor Substitute of Divinity (for one year) in St. Mary's College, St. Andrews. In 1846 he became Professor of Moral Philosophy and Logic in the Marischal College and University of Aberdeen, though the late Principal Pirie and Dr. Bain were candidates for the Chair. He was Dean of the Faculty of Arts, 1863-66, and received the degree of LL.D. from St. Andrews in 1868. Resigning his Chair in 1876, he lived in retirement till his death, which occurred at Perth on 18th February, 1890.

The Professor was married on 18th October, 1886, to Annie May Beattie, daughter of the late Rev. Wm. Beattie, M.A., Minister of Evie and Rendall, Orkney. At his death he bequeathed £1,500 to the University to found an annual prize for Christian Evidences, especially for knowledge of *Butler's Analogy*. This bequest does not become operative till the death of his widow.

NATURAL HISTORY.

Professor James Nicol was born at the Manse of Traquair, Peeblesshire, on 7th August, 1810. He was educated at Innerleithen and privately, after which, in 1825, he entered the University of Edinburgh, studying Arts and Divinity. Proceeding to Germany he gave special attention to Mineralogy at Berlin and Bonn Universities.

He was appointed in 1847 Assistant Secretary to the Geological Society of London. He was a Fellow of the Royal Society of Edinburgh and of the Geological Society. In 1849 he became Professor of Geology and Mineralogy in Queen's College, Cork, and in 1853 Professor of Civil and Natural History in Marischal College and University in Aberdeen. In 1860 he became Professor in the University of Aberdeen, which office he held till his resignation in 1878. From 1870 till 1873 he was Dean of the Faculty of Arts. He died in London, on 8th April, 1879. His memory is perpetuated in the University by his portrait in the Portrait Gallery in Marischal College, and by an annual prize for original investigations in the Natural History of Scotland, open to the students of the class of Zoology.

On 7th September, 1849, Professor Nicol was married to Alexandrina Anne Mackay Downie. She died at her residence in Aberdeen in 1901.

CHEMISTRY.

Professor James Smith Brazier, F.C.S., was born at Rye, Sussex, in 1827, and received his early education at King William's College,



EADIE.



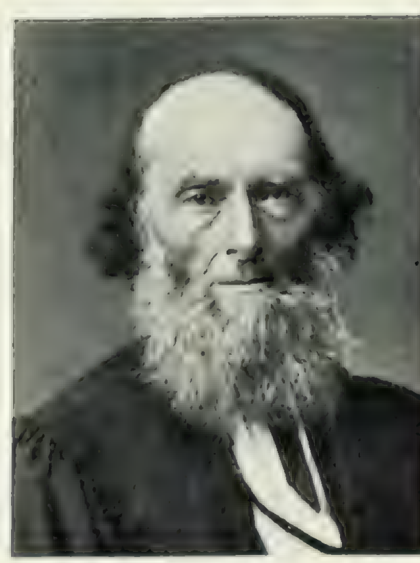
MARTIN.



BRAZIER.



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NICOL.

Isle of Man. In 1847 he entered the Laboratory of the Royal College of Chemistry, London, where he soon attracted the special attention of Professor Hoffman by his perseverance and his earnestness in the prosecution of his studies. After finishing his course at the Royal College, he was appointed Senior Assistant in that institution, and not long after he accepted an offer made to him by Professor Andrews to become Chemical Assistant in the Laboratory of Queen's College, Belfast. In 1852 he was appointed Assistant and Substitute to Dr. Clark, Professor of Chemistry in Marischal College and University, Aberdeen, succeeding Dr. John Smith, who had been appointed to the Chair of Chemistry in Sydney. Mr. Brazier continued as Dr. Clark's Assistant till the union of the Universities in 1860, when Dr. Clark retired. Professor Fyfe of King's College then succeeded to the Professorship of Chemistry in the University of Aberdeen ; but as he did not continue to lecture, Mr. Brazier discharged the duties of the Chair. On Dr. Fyfe's death in 1862, Mr. Brazier was appointed to succeed him, and he then resigned the Fordyce Lectureship, which he had held since 1853.

For many years Mr. Brazier acted as Secretary to the Medical Faculty, and as such took charge of the examinations for degrees. In Medicine and Surgery he became Dean on the retirement of Dr. Ogston. He contributed a number of papers to the literature of his profession, the most important of which were "Analysis of the Mineral Constituents of the Flax Plant, and of the Soils on which the Plants had been grown" ; an "Analysis of Plate Glass" ; and "The Results of a Series of Experiments on Two Organic Acids".

Mr. Brazier married his cousin, Miss Russel, and had issue, three sons and two daughters. He retired through ill-health from the duties of his Chair in 1888, and died on 14th January, 1889, at his residence, 17 Bon-Accord Square, Aberdeen.

BOTANY.

Professor George Dickie was born at Aberdeen on 23rd November, 1813, in the house named Cherryvale, which still stands in the corner of what was once a large garden sloping downwards to the Denburn. He received his early education at the Grammar School, and in 1830, when he was only seventeen, took the degree of Master of Arts at Marischal College and University. He subsequently studied medicine both at Aberdeen and Edinburgh, and in 1834 took the Membership of the Royal College of Surgeons of England. He then started as a medical practitioner in Aberdeen, at the same time keeping up his botanical studies. During the College Session of 1839, and for some years subsequently, he taught Materia Medica and Botany in King's College Medical School; and in 1842 he received the honorary degree of M.D. from the University and King's College. In 1844 he was appointed Librarian of King's College, which office he held till 1849, when he was appointed Professor of Botany and Zoology at Belfast. He remained there till 1860, when on the union of the Universities a Chair of Botany was founded at Aberdeen, to which Dr. Dickie was appointed. He filled this Chair till 1877, when owing to failing health he was obliged to resign. He died on 15th July, 1882.

In 1839 Dr. Dickie published his *Flora Aberdonensis*, and in 1860 his *Botanist's Guide to the Counties of Aberdeen, Banff and Kincardine*—a book based largely on his own collections. This was followed in 1864 by a similar volume on the *Flora of Ulster*. He was the joint author with the Rev. Dr. M'Cosh of a work entitled *Typical Forms and Special Ends in Creation*. Besides these books Dr Dickie contributed many papers on botanical subjects to various scientific journals. Many of his writings were on seaweeds; indeed, after the death of Dr. Harvey, Dr. Dickie was the chief authority on "Algæ" in Great Britain. The Dickie prizes for personal in-

vestigations in Botany in Scotland, open each year to Students of Botany in the University, form a memorial of him.

CHRISTIAN EVIDENCES.

Professor William Robinson Pirie, Professor of Church History, and Lecturer on Christian Evidences, 1869-70, was born at the Manse of Slains on the 26th July, 1804. He entered College in 1816 at the age of twelve. After finishing the Arts Course he studied Divinity, and was licensed to preach by the Presbytery of Ellon in 1825. After travelling on the Continent for a time, he was presented to the Church of Dyce in 1830. In December, 1842, he was appointed to the Chair of Divinity in the Marischal College and University, and soon afterwards the degree of D.D. was conferred on him simultaneously by King's and Marischal Colleges. On the union of the Universities in 1860, Dr. Pirie was appointed Professor of Church History in the University of Aberdeen, and he held this position till he became Principal of the University in 1877. In May, 1864, he was appointed Moderator of the General Assembly of the Church of Scotland. In 1865 the Senatus elected him their Assessor in the University Court, and he held the appointment till he became Principal of the University. The duties of this latter office he discharged with much distinction till his death, which took place at his residence in Old Aberdeen on 3rd November, 1885.

ASSISTANTS TO PROFESSORS.

GREEK.

Alexander Fraser MacBean—ninth Competition Bursar, 1860; M.A., 1864, with Simpson Greek Prize—was Assistant to the Professor of Greek during sessions 1866-69. He is now one of the Classical and English Masters in Edinburgh Academy.

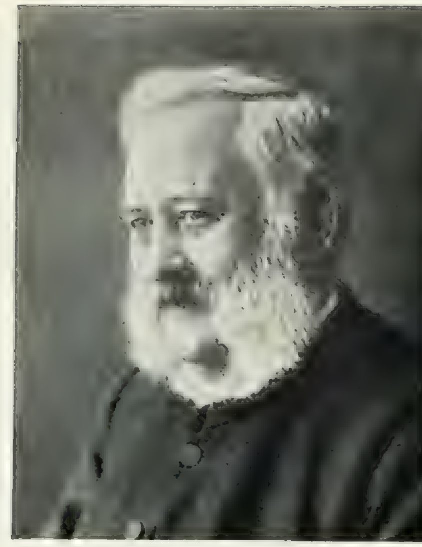
HUMANITY.

John Watt was born at Kintore in 1839, and received his early education at the Parish School, Kinellar, and the Grammar School, Old Aberdeen. He graduated M.A. with Honours in Classics in 1862. In the same year he was Ferguson Scholar in Classics and Philosophy, and in October, 1865, was appointed Assistant to the Professor of Humanity. He was B.D. of Edinburgh in 1869; Examiner in Arts (Classics), Aberdeen University, 1875-78; and had the degree of D.D. conferred on him by Aberdeen University in 1888. Early in 1867 he was appointed Classical Master in Glasgow Academy, and in 1868, Minister of the Parish of Whitburn. This appointment he held till 1876, when he was elected Minister of Anderston Parish, Glasgow, where he remained till his death on 29th January, 1904.

Charles Grant was born at Laggan of Blairfindy, Glenlivet, Banffshire, and entered King's College in 1858, being eighth Competition Bursar in that year. He graduated, with First Class Honours in Classics, in 1862. Thereafter he studied at Aberdeen for the Ministry of the Free Church of Scotland; but, though he received licence, his leanings were more towards teaching. He was Assistant to the Professor of Humanity, 1867-71, and then became Head



GRANT.



WATT.



WALKER.



MACBEAN.



MCCORMACHIE.



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Classical Master in the Academy, Glasgow. This appointment he held till his death, which took place at Glasgow, on 4th March, 1874.

MATHEMATICS.

Robert Walker—second Competition Bursar (Marischal College) 1857; M.A., 1861, with Honourable Distinction; Gray Mathematical Bursar and Town Council Gold Medallist; B.A., Cantab. (fifteenth Wrangler), 1865, and M.A., 1868; Fellow of Clare College, 1866; was Assistant to the Professor of Mathematics during sessions 1866-70. F.R.S.E., 1873. He is now Secretary to the University Court and Clerk and Registrar to the General Council, University of Aberdeen. He was also Librarian till 1893, when, owing to the increase of work, the offices were dissociated, and he elected to retain the secretarial posts.

NATURAL PHILOSOPHY.

George M'Conachie graduated M.A. in 1867, was appointed Assistant to the Professor of Natural Philosophy in January, 1868, and acted in that capacity for the remainder of session 1867-68, and also during the session 1868-69 when Professor Thomson was absent through ill health. He was licensed to preach by the Presbytery of Edinburgh in 1871, and immediately thereafter was appointed to the charge of Townhill, Dunfermline. From that he was transferred to Annbank, a mission station in the parish of Tarbolton, Ayrshire, where he remained till 1877, when he was elected Minister of Rerrick, on 22nd July of that year. He died at the Manse there, 3rd May, 1901.

William Gray Elmslie entered Aberdeen University in 1864, and graduated M.A. in 1868 with First Class Honours in Mathematics, also carrying off the Town Council Gold Medal. He was assistant to the Professor of Natural Philosophy during the Session 1869-70. In 1883 he was elected Professor of Hebrew in the Presbyterian College, London, where he died on 16th November, 1889. His life has been written by our class-fellow, Dr. Robertson Nicoll.

CHANCELLOR.

Charles Henry Gordon-Lennox, Duke of Richmond and Gordon, was born in 1818. He received the degree of B.A. Oxon. in 1839. While Earl of March and Darnley, he sat in the House of Commons as Member of Parliament for West Sussex from 1841 until the death of his father on 21st October, 1860, when he became, in the Peerage of Scotland (1675), Duke of Lennox, Earl of Darnley, and Baron of Tarbolton; in the Peerage of England (1675), Duke of Richmond, Earl of March, and Baron of Settrington; in the Peerage of France (1684), Duc d'Aubigny. He was created a Privy Councillor in 1859, and K.G. in 1867. He was President of the Board of Trade, 1867-68, and again in 1885; President of the Privy Council, 1874-80; and Secretary for Scotland, 1885-86, being the first to hold this office. In 1870 he received the degree of D.C.L. from the University of Oxford. In 1876 he was created, in the Peerage of the United Kingdom, Duke of Gordon and Earl of Kinrara. He was married in 1843, and had issue four sons and two daughters. He died on 27th September, 1903, at Gordon Castle, Fochabers.

At the meeting of the General Council of the University held on 10th April, 1861, Charles, sixth Duke of Richmond, was unanimously elected Chancellor.

LORD RECTOR.

The Right Hon. Sir M. E. Grant-Duff, son of the late J. Cunningham Grant-Duff of Eden, was born in 1829, and was educated at Edinburgh and at Balliol College, Oxford, where he graduated in 1853. He was called to the Bar in 1854, and entered the House of Commons as Member for the Elgin Burghs in December, 1857, and represented that constituency in the Liberal interest



GRANT DUFF.



CAMPBELL.



RICHMOND.





FYFE.

till July, 1881. He held the office of Under-Secretary of State for India from December, 1868, till February, 1874. In May, 1880, when Mr. Gladstone was again called to power, Mr. Grant-Duff became Under-Secretary of State for the Colonies, resigning that office and his seat in Parliament on being appointed Governor of Madras in 1881, which position he held till 1886.

At the Rectorial election of 1866, Mr. Grant-Duff, then Member of Parliament for the Elgin Burghs, was elected Lord Rector of Aberdeen University, his opponent being Mr. George Grote, the historian. He was elected to a second term of office in February, 1870 (see "Reminiscences," p. 46).

Mr. Grant-Duff's first address was delivered on 23rd March, 1867, on "University Work of Scotland ; its Nature". The second address was delivered on 18th November, 1870, on "Teaching Reform in Aberdeen University ; the Reorganisation of the Bursaries, and Classical Teaching".

PRINCIPAL AND VICE-CHANCELLOR.

Peter Colin Campbell was the eldest son of the Rev. George Campbell, Minister of Ardchattan and Muckairn, Argyllshire, and was born on 21st January, 1810. He studied at the University of Edinburgh, and took the degree of M.A. in 1829, and thereafter at the same University studied for the Ministry of the Church of Scotland.

In 1835 Mr. Campbell was ordained Minister of the Presbyterian Church in Brockville, Ontario, and in 1841 became Professor of Classics in Queen's College, Kingston, Canada. On 25th September, 1845, he was admitted Minister of the Parish of Caputh, Perthshire. He resigned his charge there on 26th December, 1854, having been appointed Professor of Greek in the University and King's College in Old Aberdeen. In 1855 he was appointed Principal

of the University, and in the same year received the degree of D.D. from the University of Edinburgh. He was also promoted *ad eundem gradum* of the University and King's College. On the union of King's and Marischal Colleges and Universities in 1860 he became Principal of the University of Aberdeen, and in the following year was appointed Vice-Chancellor. He died at his official residence in Old Aberdeen on 12th December, 1876.

Shortly after his death a Memorial was erected to him in King's College Chapel in the shape of a handsome stained-glass window.

Dr. Campbell married on 3rd January, 1838, Jessie, eldest daughter of the Hon. James Wylie, M.L.C., Canada, and had a family of six sons and five daughters. Mrs. Campbell died on 28th April, 1891.

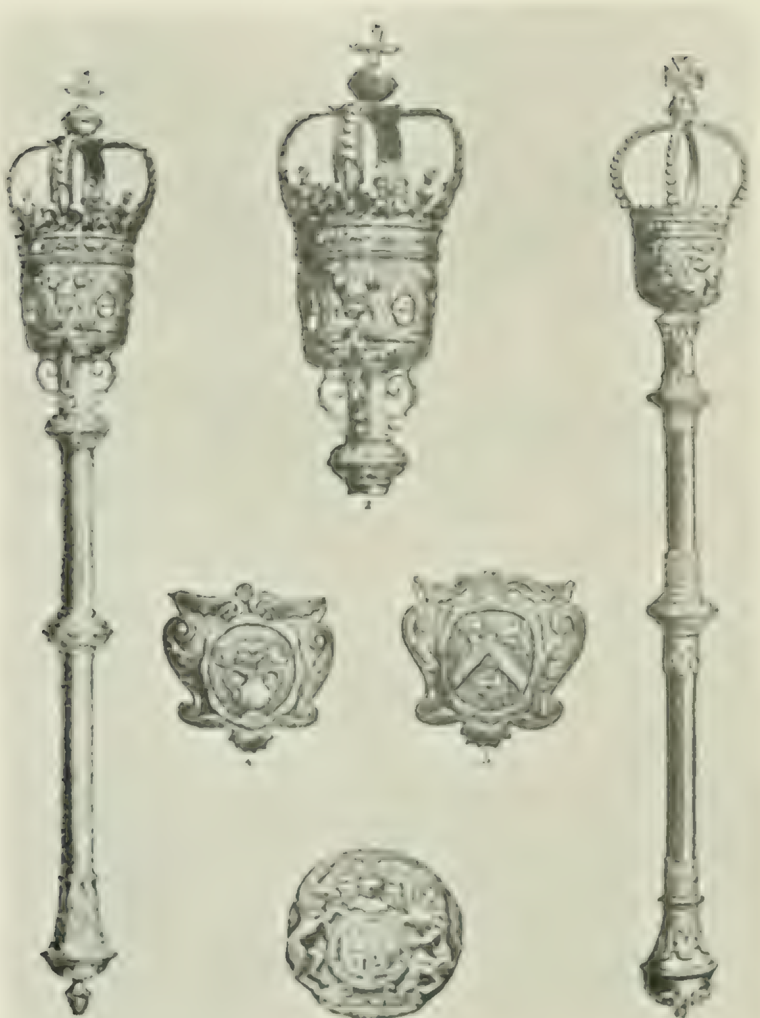
LIBRARIAN.

John Fyfe, Librarian and Registrar, was born at Carmyllie, Forfarshire, in 1827. He was one of a family of nine children, which is said to have been closely related on the maternal side to Kant, the German philosopher. Fyfe entered King's College in 1844, and graduated M.A. in 1848. Almost continuously from that time till 1894 he rendered valuable service as an official in various capacities to his *Alma Mater*. Though trained for the Church, and in due course licensed to preach, he did not actively engage in the duties of the Ministry. On Dr. Hercules Scott, the Professor of Moral Philosophy, falling ill, Mr. Fyfe was, in 1854, appointed Assistant Professor, to which office he was re-elected annually till 1859. Two years earlier he had been elected Librarian at the University and King's College. He remained there for three years until the fusion of King's and Marischal Colleges in 1860, when he became Librarian of the University of Aberdeen. The two most notable undertakings which mark his tenure of office as Librarian were the transference of the books in 1870 from the

part of the Chapel of King's College formerly used as the Library to the present building, and the publication in 1874 of a complete Author-Catalogue for the parts of the Library in both Colleges—a work in four volumes, which has been of the greatest service and public usefulness. On the resignation of Professor Martin in 1876, Mr. Fyfe was appointed to the Chair of Moral Philosophy, which he held till 1894, when he had to resign through failing health. In 1895 the University authorities conferred on him the degree of LL.D. He died on 13th December, 1897, in his seventy-first year.

SACRIST.

John Begg entered the service of King's College as porter in 1843, and continued in that position in the University of Aberdeen after the union in 1860, till in 1862 he was appointed Sacrist at Old Aberdeen. He resigned office in 1870, and died in Aberdeen on 10th March, 1872.



THE COLLEGE MACES.

PART IV

OUR SOCIAL HISTORY

PART IV.

OUR SOCIAL HISTORY.

FIRST REUNION.

Our first and last convivial meeting as a class in our undergraduate days was held in the Douglas Hotel on the evening of Thursday, 31st March, 1870, the night before the Graduation Ceremony.

Almost a quarter of a century passed away before we again met as a class in social intercourse. As stated in the "Reminiscences," this Semijubilee Reunion was due to the happy inspiration of Lobban and Miller. It was held in the Royal Hotel, Aberdeen, on the evening of Friday, 28th December, 1894. Neil, Pembroke College, Cambridge, presided. The members present besides the Chairman were: Alcock, Cruden; Angus, Stirling; Barnet, Aberdeen; William Christie, Skene; Cruden, Aberdeen; W. C. Davidson, Aberdeen; Duguid, Lonmay; C. C. Greig, Fyvie; W. Greig, Rayne; Green, Aberdeen; Miller, Glasgow; Duff MacDonald, Dalziel, Motherwell; Pirie, Keith (Croupier); Reid, Aberdeen University; Stewart, Newcastle; Trail, Aberdeen University, and Whyte, Aberdeen.

Apologies for absence were received from nineteen members of the class. After dinner the Chairman gave the usual loyal and patriotic toasts, which were duly honoured, and followed by "Our Noble Selves," "The University," "Principal Geddes" and "Emeriti Professors Fuller and Bain". A very pleasant evening was spent, and it was unanimously agreed to meet again in 1897. During the

evening a very interesting record of the members of the class was submitted by Whyte, who had acted as Secretary of the Reunion arrangements, and a very hearty vote of thanks was awarded to him for the successful way in which they had been carried out.

SECOND REUNION.

The Second Triennial Reunion took place in the Royal Hotel, Aberdeen, on the evening of Thursday, 30th December, 1897. The members present were: Alcock, Angus, Barnet, W. Christie, Cruden, W. C. Davidson, Duguid, Green, Jamieson, D. MacDonald, Miller, Neil, Reid, Trail and Whyte. Apologies for absence were intimated from Bearsley, Broome, Campbell, Cantlie, Clark, Cooper, Dargie, R. Davidson, Edwards, Forrest, W. Garden, J. Gray, C. C. Greig, W. Greig, J. G. Laing, Lawrence, Lobban, G. Macpherson, Matheson, Milne, Ogilvie Forbes, Pirie, Primrose, A. C. Robertson, G. J. Robertson, Rust, H. Stephen, J. Stewart, F. W. Stuart, Wedderburn, Welford and Wilson.

Reid was appointed chairman, and Angus acted as Croupier. After dinner had been served, "The health of Her Majesty the Queen" was, on the call of the Chairman, duly pledged. Thereafter the Roll was gone over *seriatim*, and it was found that out of a class of 137 members in 1866, thirty-six were reported as dead, leaving 101 alive, from most of whom communications had been received by the Secretary. The question of printing a Record of the class was discussed, and a committee—consisting of Reid, Trail, Angus, Duff MacDonald, Jamieson, Neil, Miller, and Green, with Whyte and Cruden as Joint Secretaries—was appointed to take active steps to have one prepared before the next triennial meeting, which was fixed to be held in Aberdeen on Thursday, 27th December, 1900.

THIRD REUNION.

The Third Triennial Reunion took place in the Royal Hotel, Aberdeen, on the evening of Thursday, 27th December, 1900. The members present were: Angus, W. Christie, Cruden, Duguid, Green, W. Greig, D. MacDonald, Miller, Pirie, Reid, Shewan, Trail and Whyte. Apologies for absence were intimated from: J. A. Anderson, Broome, R. Cameron, Campbell, Cantlie, Clark, Cooper, R. Davidson, W. C. Davidson, Edwards, Findlay, W. Garden, A. Grant, J. Gray, Ironside, J. G. Laing, Lobban, Lowson, G. Macpherson, Neil, Ogilvie Forbes, Primrose, A. C. Robertson, G. J. Robertson, Rust, Stevenson, J. Stewart, F. W. Stuart, Strong, P. Tytler, Watson, Wedderburn and Wilson.

Shewan was called to the chair. After reading a number of letters of apology he gave a few statistics relating to the class. It appeared that the class originally consisted of 137 members, and that forty-one of these were reported dead, seven of the deaths having occurred within the last three years. In the course of his further remarks he observed how desirable it was that there should be a larger attendance, and hoped that this would form part of the message to the class at large which would be included in the report of the present meeting. Referring next to those who had gone to their long home, he desired to include Professors and their Assistants. Among the former he named Sir William Geddes. They had all admired his great industry and his ripe and accurate scholarship, as well as his unfailing courtesy and kindly interest in his students. Among the Assistants he named the one he had known best—Charles Grant—another sound scholar and a thoroughly good fellow in every way. Of the students he recalled Andrew Craik, one of the brightest ornaments of the class, a man of keen intellect and great force of character, and withal of a very cheery and lovable nature. Shewan narrated the pathetic circumstances of Craik's

death at Cambridge. He was 4th Wrangler and had been promoted to other honours, which he had enjoyed for only a few days, when

> Came the blind Fury with the abhorred shears,
> And slit the thinspun life.

He had often thought that, had Craik survived, his native town of Kirriemuir, or "Thrums," might have acquired a fresh title to fame in addition to that conferred on it by Barrie.

As regarded their beloved *Alma Mater*, he produced the copy of the Graduation Oath which he himself had held in his hand when he swore it in 1870, and reminding his hearers of its terms, said he was sure that none of them had ever failed in the *benevolentia* then enjoined on them. They had all rejoiced to hear of the recent splendid additions to her endowments, and they said from their hearts, "God bless and prosper her". In conclusion, he paid a well-deserved compliment to the Secretaries who gave so unselfishly the time and labour necessary to the task of keeping the class together. If for any reason the Secretaries' efforts were to cease, their organisation would soon crumble to pieces, and their present pleasant opportunities of renewing intercourse interrupted by the circumstances of life would be lost to them. To contemplate that loss was to measure the obligation they were under to their two friends and the Committee, all of whom they thanked most heartily. Might they live to call the class together often in the twentieth century, and have as some reward of their labours the satisfaction of finding that as much cordiality and good-fellowship continued to prevail as had marked the present proceedings.

The draft print of the Record of the class was submitted and carefully revised. The Chairman undertook to write an Introduction to it and also, with the assistance of the Committee appointed at last Reunion, to supplement the records of certain members which were considered too meagre in details.

A very pleasant evening was spent, and it was resolved to hold the next Reunion on the last Thursday of December, 1903, Trail being unanimously selected to take the chair.

FOURTH REUNION.

The Fourth Triennial Dinner was held in the Royal Hotel, Aberdeen, on the evening of Thursday, 28th December, 1903. Trail presided, and Miller was Croupier. The other members present were: W. Christie, Cruden, Duguid, Green, D. MacDonald, Reid, Rust and Whyte. Dr. Rennet was also present as a guest. Apologies were intimated by Cruden from: J. A. Anderson, Angus, R. Cameron, Campbell, Center, Clark, W. C. Davidson, Edwards, Glegg, A. Grant, C. C. Greig, W. Greig, Jamieson, Lobban, Nicoll, Ogilvie Forbes, Pirie, A. C. Robertson, G. J. Robertson, Shewan and J. Stewart.

After dinner the Chairman gave the loyal and patriotic toasts, Cruden replying for the Imperial Forces.

Miller in proposing "Our *Alma Mater*" expressed the regret which they all felt at the absence of Robertson Nicoll, who was to have submitted the toast. The University of Aberdeen at the present moment, and within recent years especially, had shown a great amount of vitality, and a genius for adapting itself to the changing times which was really remarkable. It had not only grown and developed with the growth and development of the city and district of which it was the educational centre, but had also taken a place amongst the great educational institutions of this country which he questioned if it had ever taken or held before. (Applause.) It said much for the credit of the University that it could command such an amount of public sympathy and support as it had got in recent years. One would just feel inclined to hope, on seeing the large and splendid buildings, that they would be speedily filled with

earnest, enthusiastic, diligent students. Miller then referred to the additional privileges enjoyed by present-day students, and said he was much surprised the other day to see in the papers that the coming first year's class was to consist of 115 students, fifty-six of whom were females and only fifty-nine male students.

Trail, in responding, briefly referred to the extension of the buildings, and said no one need have the slightest fear that any room in the University would not be used. In fact, they would want more room as the University was growing so rapidly. It had been growing in many different ways, and he thought it might fairly be said to be growing stronger and fitter for good work. (Applause.) Perhaps it would only be fair to point out that in referring to the Arts Class then commencing being smaller than usual, they had to account for the Science students. Formerly Arts and Science were included in the same Faculty, so if they now took the two together they would find that the numbers were keeping up. (Applause.)

Reid, who also replied, said he had recently been looking at the *University Calendars* for 1866 and 1903, and these gave a good indication of the work being done at the University. The *Calendar* of 1866 had 90 pages, and the one for 1903 had 900 pages. (Applause.) He then gave an account of the increases to the teaching staff, lectureships and examiners, and in reference to the question asked as to how the number of female students was increasing and the number of male students declining, said this was a difficult matter to think about. He had been speaking to a prominent member of the School Board on the subject of how few men and how many women were going to college, and this gentleman said the teaching profession was responsible for it, as there was a great demand for female teachers, especially those with degrees. As regarded his own faculty—Medicine—the number of students had gone down, and he was very glad to say this. There were too many doctors being

manufactured, and the reason why the number went down was the increase in the length of the Curriculum and the stiffening of the Exams. As regarded the women, they had seventeen at present studying medicine, and he thought their numbers were keeping about stationary.

Dr. Rennet gave the toast of "Ourselves" in a characteristically reminiscent speech, full of tales of other days. Duff MacDonald replied.

The toast of "The Chairman" was proposed by Rev. William Christie.

Afterwards the members of the class met in private, and went over the manuscript of the Class Record, which it is proposed to print at an early date, and which had been compiled by Shewan, and the following Local Committee was appointed to carry through the printing and publication: Trail, Reid, Cruden, Whyte, Green and Duguid, Trail being Convener and Duguid Secretary.

APPENDICES

APPENDIX A.

THE BURSARY COMPETITION.

The Competition was held in Marischal College. It began on Monday, 29th October, 1866, at 9 A.M., and lasted two days.

The subjects of examination and the values of the papers set were: English-Latin (Version), 400; Latin-English, 150; Greek, 175; English, 175; Arithmetic, 100; Euclid, 200; Total, 1,200.

The candidates numbered 215, and all had to take the same papers, there being no options in those days.

The result of the Competition was declared at King's College, on Friday, 2nd November, as follows:—

	Name.	Eng.-Lat.	Lat.-Eng.	Greek.	English.	Arithmetic.	Euclid.	Total.	Value of Bursary.
1	Fleming - - -	328	102	158	120	49	198	955	£35
2	McPherson, Jas. -	300	114	147	113	67	198	939	35
3*	Walker - - - -	304	96	156	122	59	198	935	20
4	Duguid - - - -	300	116	146	104	73	196	935	20
5	Cameron, R. - -	340	100	154	103	74	155	926	20
6	Niven - - - -	276	108	149	105	58	187	883	18 10s.
7	Gray, Wm. - - -	252	110	152	110	66	193	883	18
8	Craik - - - -	244	116	138	127	88	157	870	18
9*	Chapman - - -	244	92	149	99	69	195	848	16
10	Bearsley - - -	240	108	147	116	63	172	846	15
11	Salmond - - -	224	84	148	115	76	198	845	20 (Cargill)
12	Lobban - - - -	232	72	129	102	91	200	826	15
13	MacDonald, D. -	256	84	139	127	18	197	821	Declined
14	Stephen, H. - -	200	118	152	117	71	156	814	£15
15*	Thomson, J. L. -	252	112	139	126	18	158	805	15
16	Cooper - - - -	192	106	140	94	67	192	791	15
17	McRae - - - -	240	92	140	88	38	184	782	15
18	Argo - - - -	296	78	148	95	47	112	776	14
19	Shewan - - - -	236	72	148	94	34	192	776	14
20	Davidson, R. - -	240	96	147	103	45	141	772	Declined
21	McPherson, G. -	232	76	139	101	45	173	766	£14

Those marked with an asterisk were members of the class 1865-69.

	Name.	Eng.-Lat.	Lat.-Eng.	Greek.	English.	Arithmetic.	Euclid.	Total.	Value of Bursary.
22	McInnes - - -	204	54	137	112	53	195	755	14
23	Anderson, J. A. -	256	80	140	114	18	142	750	12
24†	Stuart, John - -	252	74	126	94	15	173	734	Declined
25	Robertson, G. I. -	200	28	117	112	80	196	733	£12
26	Edwards - -	180	96	153	87	66	143	725	12
27	Neil - - - - -	180	80	156	109	40	157	722	11 10s.
28	Nicoll - - - -	224	52	111	108	50	175	720	11
29	Robertson, A. C. -	116	98	144	117	45	196	716	£20 (Macpherson)
30	Brotchie - - -	252	102	143	97	25	96	715	10
31	Morice - - - -	164	110	130	73	40	198	715	10
32	Grant, W. J. - -	248	84	139	129	16	98	714	10
33	Shirres - - - -	180	92	131	117	68	122	710	Declined
34	Forsyth - - - -	192	94	147	92	36	148	709	£15 (Rolland)
35	Ironside - - -	284	78	119	88	15	113	697	10
36	Angus - - - -	296	94	104	73	24	92	693	10
37	Center -	256	110	128	96	36	66	692	
38†	Lewins - - - -	228	56	142	76	30	156	688	Declined
39	Murdoch - - -	220	70	123	112	32	125	682	
40	Hay, Francis - -	204	50	112	107	23	178	674	
41	Harper -	132	88	114	109	64	154	661	
42	Sangster, A. C. -	156	42	126	104	75	156	659	
43*	Stewart, D. -	220	94	88	122	18	107	649	£12 (Stewart)
44†	Mitchell, A. S. -	172	50	130	125	72	98	647	
45	Green - - -	164	84	126	93	42	136	645	
46	Mitchell, R.	164	88	124	101	60	96	633	
47†	Henderson - -	152	108	127	97	49	98	631	
48†	Ramsay, W. M.	180	74	117	89	43	116	619	
49	Craigie - - - -	152	102	109	87	58	111	619	
50†	Lowson - - -	168	44	138	98	35	130	613	
51†	Paterson, J. A.	124	106	102	90	43	145	610	
52†	Calder - - -	224	62	122	75	0	118	601	
53	Beaton - -	224	28	123	86	48	88	597	
54	Greig, Wm. -	252	78	126	92	31	16	595	
55	Younie - - -	180	70	111	83	36	112	592	
56	Cock - - - - -	240	108	32	59	32	115	586	
57†	Macpherson, J. R.	80	96	99	81	73	154	583	11 (Stuart)
58	Stuart, F. - - -	124	110	83	79	53	123	572	
59†	Philip, P. - - -	184	70	112	85	10	109	570	
60	Laing, Jas. - - -	188	96	102	64	3	116	569	

Those marked with an asterisk were members of the class 1865-69.

Those marked thus (†) were members of the class 1867-71.

At the Bursary Competition of 1867 the following members of our class competed, and were awarded bursaries :—

	Name.	Eng.-Lat.	Lat.-Eng.	Greek.	English.	Arithmetic.	Euclid.	Total.	Value of Bursary.
3	Davidson, R. - -	216	72	157	153	79	105	782	£20
4	Beaton, George -	224	74	143	130	100	107	778	18
39	Miller, D. G. - -	172	42	151	82	76	77	600	10

The following members of the class got Presentation Bursaries :—

Name.	Value of Bursary.	Name.	Value of Bursary.
Barron, Geo. - - -	£10 5s.	Greig, Charles - -	£11
Cantlie - - - -	16	Lumsden - - -	22 10s.
Christie, Jas. - - -	22 10s.	MacDonald, Duff - -	22 10s.
Christie, Wm. - -	22 10s.	Murdoch - - -	8 10s.
Cock - - - -	24	Rust - - - -	20
Cruden - - - -	5	Simpson - - -	16 16s.
Davidson, Wm. - -	20	Skinner - - - -	6 5s.
Grant, Geo. - - -	22 10s.	Souttar - - - -	11 5s.
Green - - - -	16		

APPENDIX B.

DEGREES AND UNIVERSITY HONOURS.

M.A. In 1870, 35. In subsequent years, 17.

HONOURS AT GRADUATION.

In 1870.

Classics, 1st Class - -	Robert Davidson, Neil,* Shewan.*
,, 2nd ,, - -	Henry Stephen.†
Philosophy, 1st Class - -	Henry Stephen.†
,, 2nd ,, - -	McInnes.
Mathematics, 1st Class - -	Craik.‡
,, 2nd ,, - -	Niven.§
Science - - - -	Trail.‖

In 1871.

Classics, 2nd Class - -	Richard Cameron.
Philosophy, 2nd Class - -	Duff MacDonald.
Mathematics, ,, - -	Robert Grant.¶
Science - - - -	Cantlie.

* Simpson Greek Prize, divided.

† Hutton Prize, Classics and Philosophy.

‡ Simpson Mathematical Prize, Arnott Prize for Natural Philosophy and Town Council Gold Medal.

§ Boxill Mathematical Prize.

‖ Natural Science Prize.

¶ Divided Boxill Mathematical Prize.

OTHER DEGREES.

B.A., Cambridge :—

Barron, T. W., with 3rd Class, Natural Science Tripos.

*Craik, 4th Wrangler, Fellow and Tutor of Peterhouse.

*Laing, John, 26th Wrangler.

*Neil, M.A., Craven Scholar, Second Classic, Fellow and Senior Tutor of Pembroke.

Niven, M.A., M.B., B.C., Fellow of Queen's.

*Salmond.

Wilson, M.A.

B.A. and M.A., Oxford -	Forbes.
B.Sc., Edinburgh - -	Peppé.
B.D., ,, - -	Robert Davidson.
,, Aberdeen - -	Duff MacDonald, McInnes, Pirie, Strong.

OTHER SCHOLARSHIPS.

Aberdeen.

Fullerton - - -	Neil (Classics), Craik (Mathematics).
Murray - - - -	Shewan.
Fraser Bursary (Divinity) -	*W. Greig.
Drum ,, ,, -	A. Robertson.
Brown Scholarship ,, -	Duff MacDonald, McInnes.

F.C. College, Aberdeen.

Lumsden Scholarship - -	Nicoll.
Foote ,, - -	Henry Stephen.

New College (F.C.), Edinburgh.

Hamilton Scholarship - -	Murdoch, Yule, Richard Cameron.
2nd Cunningham Scholarship	Murdoch.
Cunningham Fellowship -	Richard Cameron.

Ferguson Scholarship.

Mathematics - - - - - -	Craik.
Philosophy (Certificate) - - - -	Duff MacDonald.
Shaw Philosophical Fellowship (Certificate)	Duff MacDonald.

* Held Scholarships at their Colleges.

Royal Indian Engineering College.

Foundation Scholarship, Engineering,		Benton; and Fellow of the College.
Baker ,,	Applied Mechanics,	
Dickens ,,	Mathematics,	

Dick Bequest Examination.

Passed with Distinction - - - - Bearsley and Duguid.

LL.D. (ABERDEEN).

Neil and Nicoll.

PROFESSORS IN UNIVERSITY OF ABERDEEN.

Reid - - - Anatomy.
Trail - - - Botany, also Lecturer on Agricultural Botany and Agricultural Zoology.

ASSISTANTS TO PROFESSORS IN UNIVERSITY OF ABERDEEN.

Robert Davidson	Greek.
H. Stephen	Greek.
Hall	Materia Medica.
Lowson	Anatomy.

MEDICAL DEGREES AND HONOURS.

M.B. and C.M., 22—one at Edinburgh, one at Cambridge, the rest at Aberdeen.
With Highest Honours—Forsyth, Hay, Lowson, Trail, Peter Tytler.
With Honours—Cantlie, Reid, George Robertson.

Of these there took M.D. also—10.

Other Distinctions :—

Cantlie—F.R.C.S. and D.P.H. London.

Lowson—L.R.C.S. (Edin.), M.R.C.S. (Eng.), and Albert Medallist, 1st Class.

Reid—F.R.C.S. (Eng.).

EXAMINERS.

Benton—Royal Indian Engineering College.
Cameron, Richard—New College, Edinburgh, Classics.
Cantlie—Aberdeen, Medicine.
Davidson, Robert—Edinburgh and Aberdeen, B.D.
Lowson—Aberdeen, Surgery.

Reid—Aberdeen, Anatomy ; also at Royal College of Physicians, London, and Royal College of Surgeons, England.
Trail—London University, Botany.

INDIAN CIVIL SERVICE.

John Anderson, James McPherson, Shewan, Stevenson.

F.R.S.—Trail.

APPENDIX C.

A CHAPTER OMITTED FROM THE HISTORY OF GREECE.*

[RECTORIAL ELECTION, ABERDEEN, SESSION 1866-7.]

ABOUT this time the Hylike Stasis, or Positivo-Negative Faction, made a cunning attempt to attain supreme power in the Donidèvian Republic. The principles of this party, although it affected great plainness and simplicity, are too misty to be easily defined. Amongst other things they held, that while their own leaders knew more than all who had preceded them, no other man should be allowed to know, believe, or speak of, anything more distant than the point of his nose, or the tips of his fingers; that the Universe, if such a thing exists, except in impression or idea, is a great fungus, perpetually growing from nothing, or a machine, created and moving of itself, and grinding out all things, visible and invisible, gods, men, stars, states, potatoes, poetry, etc., etc., without cause, or purpose, or beginning, or end.

At the head of this party stood at Donidêvion a Triumvirate, GRAMMATIKOS,† DIGAMMATIKOS,‡ and DASMANDER MATHETEKKLESIASTIKOS,§ who, as they severally belonged to the three orders of

* The notes are reproduced from my copy, and were made at the time. They may help to elucidate allusions that might otherwise be not very clear.

† Bain.

‡ Croom Robertson, then Assistant to the Professor of Greek, and familiarly known as "Digamma".

§ Sharman, a Unitarian Minister, who was then an Arts Student, but I think also took classes in some of the other Faculties.

the State, the Patrician, the Equestrian and the Commons, confidently hoped, through their influence with all classes, to obtain supreme dominion for the Faction. As the best means of formally securing its ascendency, they bethought themselves of giving currency to a new coinage bearing its insignia, and with this view resolved on putting into circulation a Triobolos, or fourpenny piece,* with the mysterious and gloomy motto of the party, "Hyle, to pan Hyle".† This coin had a fair appearance at a little distance, but on examination its lustre was found to arise, not from the excellence of the metal, but solely from a coating of grease,‡ the thing itself being a base compound, smelling strongly of its real materials, lead, brass and sulphur.

When the Triumvirate had thus resolved, Dasmander, doffing the red robe which he had worn as the badge of his tribe (for the Demos was divided into the Red, the Black, and the Greater and Lesser Grey Tribes),§ ran over to the Chemical Laboratory, in the district of the Grey Tribes, hoping to impart to the coin in some way the look of sound metal; but he could find no means of making it look even decent, except by repeated coatings of grease, giving it ever and anon a fresh rub when any one objected to its aspect or smell.

At length, on the first day of the last month, when there was to be a great assembly in the Agora, the schemers resolved on formally tendering their Triobolos to the public. Grammatikos and Digammatikos employed the Herald or Town-crier,‖ a foul-mouthed fellow, who used on every seventh day to make proclamation to the people, to announce the issue of the Fourpenny, calling to witness more gods

* Grote.

† "Matter, all is matter." Grote was supposed to belong to the Materialist School of Philosophy.

‡ Grote's supporters relied greatly on his reputation as author of the famous History.

§ The Arts, Divinity, Medical and Law Faculties.

‖ *The Aberdeen Weekly Herald.*

than the party had been supposed to believe in, that it was not merely good coin, but worth its weight, aye ten times its weight, in solid silver ; and that about the beginning of the month Munychion, that is about the Kalends of April, it would prove of marvellous value to the State. On hearing this fellow's proclamation, cries arose, " Hillo, old Billingsgate, where got you all that *prim grammar*, and all these learned calculations ? Don't you think we can smell the polishing of Gram. and Dig. in these periods of yours ? "

About the time of the Agora Plethousa, two men, not unlearned, but vain and simple, NIKOLAOS * and SOPHOMOROS,† went forth into the crowd, and, by means of the most senseless recommendations, tried to pass the counterfeit amongst the Red Tribe of the Demos, to which they belonged. But with all their repeated applications of grease, grease, grease, they could not conceal its baseness. Many of the tribe sickened at once at the pestilential effluvium of the article, small as it was, stopping their noses, and declaring that the circulation of such a coin was evidently a design to poison the atmosphere of the State. Others, whose nerves were stronger, replied to the eulogiums of Nikolaos and his companions, by applying the thumb of their right hand to the most prominent feature of their countenance, and extending the palm and fingers towards the offerers of the Triobolos, some even applying, in addition, the thumb of the projected left hand to the little finger of the right, uttering various exorcismal exclamations to protect themselves from the malignant influence of the infernal coin, such as, " Not if I know it," " Don't you wish you may get it ? " " Grease, et præterea nihil," etc., while some, drawing down their lower eyelid, begged that Nik. and Soph., with the assistance, if they pleased, of Gram. and Dig., would be so good as to inform them if anything of a verdant tinge was observable in their visual organ. The rural division of the Red Tribe—patriotic

* Tom Nicol, now Professor of Biblical Criticism in Aberdeen University.

† Wiseman, now Episcopal Clergyman of Bucksburn.

and pugnacious, enemies of all pinchbeck and dishonesty, and accustomed to pure air—expressed in round masculine Doric, or in good Galatian guttural, their indignation at the insult offered to their tribe, by the attempt to palm upon them so base a counterfeit; while to such an extent did the stench of the unlucky coin diffuse itself, that many of the Black Tribe of the Demos, who had not yet arrived at the Agora, are said to have sickened at the distance of many miles. A few of the Greater Grey Tribe, accustomed to evil odours from spending a portion of their time among strange drugs and the remains of the dead, showed less aversion to it, but were at length disgusted by the low tricks of Dasmander, who coolly said he was able to lead them all by the nose, and kept jumping about among the tribes, like a flea in a blanket, wearing a harlequin coat of red, black and grey. The Lesser Grey Tribe, by far the most insignificant of all, and accustomed to join any party for an obolos, alone consented to receive the coin. At length, on the arrival of the Black Tribe, the schemers were driven forth, all who had handled the Triobolos having contracted from it an offensiveness which rendered them odious for years, and excluded them as unclean from the office of the priesthood in the temples of the gods.

All this time Grammatikos had lain hid, like a spider in the corner of his web, well knowing that any share in such a scheme would be held unconstitutional and discreditable in a Senator and Patrician, and flattering himself that he would not be detected; but, on receiving warning of his having been discovered, he slunk away, looking as if butter would not melt in his mouth, to the enjoyment of the snug property he had acquired in Donidêvion, awaiting an opportunity of renewing his plots, and meanwhile slily gaining over the youth of the State to the principles of Hylicism. As for Digammatikos, who had no such comfortable tie to Donidêvion, he had been looking farther from the first, and now proceeded southwards to Thamesopolis, whence the Triobolos had been originally brought,

and where it was adored with abject worship as a Fetish, and forthwith obtained great reward for his impudent attempt to procure its acceptance at Donidevion.* Dasmander, on the other hand, on seeing the Greater Grey Tribe, whom he had spoken of as his humble servants, break away from him with indignant laughter, and viewing with a jealous eye the sudden advancement of Dig., redoubled his efforts, using all the basest means in his power to make the Triobolos acceptable to the State, in expectation of receiving, at no very distant period, similar rewards himself.

Deciphered from a palimpsest by—

KONX,† Member of the Phylé Melæna ; and

OMPAX, Member of the Phylé Erythra.

* This refers to Croom Robertson's appointment to a Professorship in one of the Colleges of the University of London. The insinuation is that Grote, who, I think, was Chancellor of the University, helped him to it in return for his support at Aberdeen.

† κόγξ and ὄμπαξ, the words with which an individual was dismissed after his initiation into the Eleusinian Mysteries. Whom did the pseudonyms conceal? I cannot say for certain. I did once hear an Arts and a Divinity Student named.

APPENDIX D

THIS TO THE MEMORY

OF

NEIL.

"*It might have pleased a vanish'd eye.*"

Ex Africa semper aliquid novi.

ΑΛΑΚΕΙΑ,

ΑΠΟΣΠΑΣΜΑ ΤΗΣ ΑΙΘΙΟΠΙΔΟΣ.

THE ALAKEIA,

BEING A FRAGMENT OF THE

ÆTHIOPIS OF ARCTINUS OF MILETUS,

NOW FIRST EDITED

WITH INTRODUCTION, TRANSLATION AND NOTES,

FOR THE

ARTS CLASS, ABERDEEN UNIVERSITY,

OF

1866-70.

INTRODUCTION.

Discipulorum res gestæ. . . . Quo scribi possent numero monstratur.

It is a matter of great pleasure to me that this precious fragment of one of the lost Epics of Arctinus should first see the light in our Class Record. It is interesting as the only portion, other than a few doubtful lines, of the famous *Æthiopis* that has yet been discovered. Indeed it is quite the most important literary find of this generation. Nothing could have been more desired of Greek scholars than such an addition to the great Homeric *Corpus*.

It came into my possession quite recently in a perfectly orthodox way—out of the head of an old mummy that reached these shores from the East a few years ago. The material of the manuscript is the well-known *Charta Sermonica*. The script has an extraordinarily modern look. In fact the letters bear a close resemblance to those taught in schools in the North of Scotland in the seventh decade of the nineteenth century, allowing, as of course scholars can easily do —*κριτικοὶ δέ τε πάντα δύνανται*—for the changes that would come over them after some forty years' practice. The writing is as clear as the day. In only one case (line 55) is there a doubt as to the reading. The accents are perhaps a little shaky. Considerations of expense prevent me from giving a photographic reproduction of part of the text, and I am sorry I cannot promise to let you have it in future editions.

The narrative is simple and straightforward,—*καλὸν Ἀκαδημεικοῦ βίου κάτοπτρον*, mirroring clearly one side of student life

(as the *Odyssey* was said to reflect human life on a more ample scale). A meeting of the *Boulé*, apparently a sort of *Gerousia* or *Senatus*, of a College in Aberdonié, "an academic city by the sea," is held to consider the misbehaviour of certain students. The *Proëdros* or Principal (called Δόλιχος Ἀρήϊος,—*Martial Long* or *Lang*) presides, and opens the proceedings with a speech which, by reason of some very remarkable divagations on topics which have nothing to do with the object of the meeting, is spun out to a most unconscionable length. He explains the charges which he has to bring against his erring disciples. They "paint the town red," they interrupt assemblies with scandalous disregard of decency, and they have lately insulted an African King, who is the city's guest, so grievously that the banquet given in his honour by the Chief Magistrate is entirely spoiled. Something must be done. "Thae deevils o' students 'll bring a judgment on this toon," as a St. Andrews janitor once said in his wrath. The fair fame of the seminary is tarnished, and three other towns, possessing, we may assume, rival institutions, will crow with jubilation. The Principal's proposal to fine the ringleaders is accepted. They are accordingly called up by the Herald of the College, and sentence is passed. With the jeers of their fellow-students the proceedings and the fragment come to an end.

The language and style are in the main such as we should expect from a Homerid of the period, about 776 B.C., when Arctinus is supposed to have lived. The influence of the immortal one *qui nil molitur inepte* is apparent throughout. The *Iliad* and *Odyssey* are freely borrowed from, some will say shamelessly plundered. *οἱ δ' οὕτως τὸν Ὅμηρον ἀναιδῶς λωποδυτοῦσιν.* Arctinus himself was *Ὁμήρου μαθητής*, and perhaps considered he was privileged to moisten his *papyrus* from those *fontes perennes*. *Perpetuo Homerum imitatur* (Naber, *Q.H.* 188). In this respect he and the other authors (for we shall see that Arctinus is not solely responsible for the effusion) are certainly Ὁμηρικώτατοι. They take *μέγαλα τεμάχη τῶν*

Ὁμήρου δείπνων, big portions from the rich feasts of Homer. Hemistichs, whole lines, even groups of lines, are purloined from the one poem or the other, and jammed together to form what German critics call *eine seltsame Mosaik*, a rare piece of patchwork. But in the rest of the text the "grand stamp" is sadly to seek, and the linguistic decadence, the metrical liberties with cæsura, quantity and hiatus, and the inferiority of style generally (see *e.g.*, Baumeister, *Batrachom. Hom. vulg. attrib.*, 47 ff., and Sikes and Allen, *Homeric Hymns*, Introduction, lxiii. ff.), that divide the Hymns and other *minora* from their inimitable predecessors, are abundantly apparent. *Oratio multo jejunior*, *laxior . . . minus simplex et nativa*, as Kayser says. There is little in common with Homer πλὴν τὸ μέτρον. In one respect, of the first importance philologically, the fragment is unique. I refer to the treatment of the *digamma*. Sometimes its presence is recognised. At others it is superbly ignored. Strangest of all, it actually appears in bodily form in several places in the text. This I gather from the *prooemium* to Knös' learned treatise *De Digammo Homerico* is an entirely new phenomenon, and it is one that the philologists will have to reckon with in future. And then the particles. The authors are decidedly weak with their τε's and their καί's, their γε's and their δή's. Mr. Gladstone called Homer's particles "the despair of translators". We would add that they are death to imitators. If you doubt the assertion, just try for yourselves. But in addition to all this there are tracts in which we find most palpable indications from the language that they were composed at a much later date than the rest of the text. Words are used which are known not to have been in existence for centuries after the Olympiads began, and phrases cribbed from authors who flourished long after Arctinus was in his grave. We recognise lines from K and from "The Lay" in *θ*, both held by most editors to be late additions to the *Iliad* and *Odyssey*, and also from the Hymns and from Hesiod.

Sappho was known to one of our interpolators, and the influence of the doctrines of Xenophanes is apparent in the handiwork of another. Aristophanes is exploited more than once. Even the Batrachomyomachia is not scorned, and as this poem may be as late as 160 B.C., it would appear that our fragment has been growing for perhaps six centuries. In fact the history of the *Iliad* and *Odyssey*, as propounded in certain ridiculous theories, has been repeated here.

The manuscript has been in my possession for so short a time, that I hesitate as yet to allow the crude results of my cursory study of its contents to crystallise into a definite hypothesis as to authorship. But some conclusions as to the interpolations may be permitted. Most of the smaller intrusions are indicated in the notes, and only the larger later additions need be referred to here. The attentive reader will not fail to be struck by the number of the references to the operations of eating and drinking. The African connection has no doubt something to do with this. Æthiopia must have been a Paradise for the *gourmand* of the Homeric age. The gods are always going there, both in the *Iliad* and *Odyssey* (*cf.* Wagner, *Homer u. Hesiod*, 259 ff., and Bender, *Die märchenhaften Bestandt. der hom. Ged.* 17), and they are impatient with any business, mundane or heavenly, that interferes with a trip to the South, when, with the keen scent (or vision?) of vultures, they smell (or see) from Olympus hecatombs in preparation in the heart of the Dark Continent. For the Æthiopians kept a feast for twelve days, *one for every god* (Schol. on Α 425). And so the Æthiopian Prince must be royally entertained on his visit to Aberdonie. And he is. What a banquet they prepare for him! From hare and haggis to elephantine balls! How the author revels in the details! Was ever such a feast heard of out of Brobdingnag? *ἀμείνω δ' αἴσιμα πάντα*, "moderate your transports," we are compelled to say with Menelaos. Take again the description of Aberdonié. It is the Market, with its potentialities in the way of supplies, and the Pry-

taneum, with its suggestion of *σίτησις* or free grub, that are the chief objects in the landscape. And so with the principal products of the Aberdonié region, for which see note *ad loc.* And, finally, observe that the *only* simile is taken from a meal, albeit a common domestic, harmless and necessary supper. The evidence of the gastronomic hand is strewn broadcast, and it is as certain as that the *Odyssey* was written by a woman that these various passages have been inserted by a regular professional gastronomist,—and winebibber to boot; *laudibus arguitur vini vinosus*—a *gastronomische Bearbeiter* or *Flick-Poet*, who had perhaps been actually brought up in Æthiopia, and had become in his later years a devotee of the great goddess Μικρὰ Μαρία, vulgarly known to-day as "Little Mary". She is supreme with him. Stay him with flagons; comfort him with something more filling than apples! All his springs are in the mean and beggarly elements. But *nihil cum fidibus helluoni*,—a glutton should not attempt poetry. Ἄλις δέ οἱ! *ἐρρέτω!* Enough of him! *Que le diable l'importe*, as M. Bérard would translate! I could believe he was a Cretan (*Titus*, i. 12). I incline to think he was some wretched δειπνοσοφιστής (and παράσιτος) who flourished about 550 B.C., but I will not give the reasons for stating this date just at present.

The other great interpolation is the account of the three rivals of Aberdonié, including the γοφύνδα. Its author had a far wider geographical knowledge than Arctinus and his contemporaries. A number of places are mentioned which even the Phœnicians of their day had not reached. And the digression on them in Dolichos' speech is of a length and detail unheard of on such an occasion and to such an audience. The language, too, proves late authorship beyond all doubt. I think the writer had access to some work, a "ballad of discovery," or *Instructions Nautiques*, or an itinerary prepared for the use of seamen, "*un périple ou des fragments de plusieurs périples*," in which the places on various trade routes were noted and the manners

and customs of their inhabitants described. Or he may have been a much-travelled man himself. Indeed he may yet prove to be no other than Herodotus, for the Sacred Plain at Andreapolis and the antics of the *goffers* are described with all the simple credulity and love of the marvellous that we are accustomed to in the pages of the Father of History. To the same hand may be attributed two smaller interpolations, the importation of the fireworks by the Phœnicians and the story of Karnegios and his almighty dollars. But originally the poem consisted solely of a short Alakeia. Then came the botchers and gradually converted it into what we now possess, *nunc addendo*, *nunc detrahendo*, *nunc mutando*. First it was seen that there must be a penalty to complete the scheme, and so a *Θωαί* was added, just as some foolish person, a good poet but poor man of business, added to the *Iliad* an account of the ransoming of Hector, and enriched another man's work with one of the grandest poems in literature, instead of having the sense to publish or recite it for himself. Next the gastronomist, with a liberality we are loth to give him credit for, made a present to Aretinus for all time of the *Θοίνη*, whereafter Herodotus or somebody else introduced geographical and other matter with a lavish hand, especially the spirited account of the species of madness known as *goff*. Athenians, Eleusinians, Lemnians and others—*steriles interpolatores*—had a fling at it from time to time, till finally there came on the scene an Alexandrian poetaster, and he, observing what a beautifully symmetrical whole had been produced by the random processes above described, decided to put the finishing touches to it. That is to say, he added lines here and there to make the "sutures" less visible (*cf.* Geddes, *Problem of the Homeric Poems*, 48), did some *verknüpfende Flickarbeit*, in fact, and its last shape was at length given to the noble fragment as it has been miraculously preserved to us *per varios casus per tot discrimina rerum*, and here you have it *totum teres atque rotundum*.

Of course attempts will be made to prove—*risum teneatis*,

amici—that the whole thing is a Sun Myth, Alakes being Helios changing from South to North at the solstice, and becoming temporarily obscured by the student clouds. Against these the Zeus of the Olympian Academy directs his bolts, πιφαύσκεται τὰ ἆ κῆλα, and drives them from the sky in showers as bounteous as the benefactions of Karnegios. But this method of interpretation is now generally admitted to be (in popular phrase) played out, and so we dismiss any such theory by anticipation. *Apage*, *putida explicatio !*

The questions may be asked, At what period in the action of the Æthiopis does the visit of Alakes come in, and what did he want in Aberdonié ? I cannot answer them. You must wait till the mummies yield further fragments. From the brief sketch of the Epic given by Proclus (which you will find in Monro's Oxford *Homer ;* see also Appendix III. to his Edition of Books xiii.-xxiv. of the *Odyssey*), it appears the incident of the visit might come in as well at one point as at any other. Of Alakes nothing is known. The very name is quite new. I have searched Weck's *Erklärung Homerischer Personennamen* for it in vain, and Fick's great work on Names knows it not either, but I present both those learned men with a suggestion for their later editions. Alakes may be a *kurz-* or *kose-name* for Alexandros. Weck is doubtful whether there is any *hypokoristische verkürzung* of names in Homer, but we are not now "in Homer". The idea seems a good one, and, as is the way with brilliant ideas, it leads one on to further discoveries. I suggest that in Alakes' person is concealed the selfsame Alexandros that we know so well in the *Iliad*, the gentleman who helped to "launch a thousand ships"—to be accurate, 1186, if you include the dozen from Salamis—and to "burn the topmost towers of Ilium". But he was in Ilium all the siege, you will say. Homer thought so, certainly. But you will remember that he thought Helen was there too. Now it was discovered afterwards—some say, invented

by Stesichorus, to recover the sight that Helen had deprived him of—that she was not (see *e.g.*, De Duhn, *De Menelai itinere Ægyptio*, vi., and Grote, *Hist.* i. 280-1), and that what the Trojans were so proud of was only her "living image" or εἴδωλον ἔμπνουν (*Eurip. Hel.* 34). It seems possible that it was the same with her new husband. The pair may have prolonged their wedding trip and been travelling all the time in the South, like Menelaos (δ 83) over

> Κύπριν Φοινίκην τε και Αἰγυπτίους . . .
> Αἰθίοπάς θ' . . . καὶ Σιδονίους καὶ Ἐρεμβοὺς
> καὶ Λιβύην,

no doubt the "grand tour" of those days. The description of Alakes is not unlike the account of Alexandros given by Homer. Compare the reproaches of Hector in Γ 39 ff. with the particulars in lines 54, 57, 66 and 73 of our fragment. Nor is the behaviour of Alakes at the luncheon at all inconsistent with the identity of the two personages. Μελανόχροος, οὐλοκάρηνος (57) may seem to be a difficulty. But in τ 246 these epithets are applied to an Achæan, and after twenty years' exposure to a Southern sun Alexandros may well have developed a sunburnt complexion. Abiokouta is of course a mere fiction, a *Weissnichtwo*. And the fact that he was the sinner *par excellence* of those days, the ΑΛΕΙΤΗΣ (Γ 28), and had caused such a world of trouble, would go far to explain why the students were so eager to (as they would say) "get their knives into him," or as Homer, as forcibly and more poetically, would say, "give him a 'jacket of stone'" (Γ 57). Otherwise there is no motive for their conduct apparent. To say of any body of students, as Arctinus does (51-2), that they behave disgracefully to strangers generally who are introduced to their assemblies, is simply libellous. *Mores humaniores* are their characteristic, not the licence of Thersites and the methods of the wooer Ctesippus. At any rate the hypothesis here modestly stated is calculated to open up a new and interesting

field of inquiry. I shall be curious to see what the German critics have to say to it. It will be a godsend to Ludwich, for example. He will soon have to stop writing pamphlets on Homeric subjects for sheer want of material. I think he may take a fresh start now.

A word in conclusion as to the translation. You must be familiar with all that has been written in the prefaces to the innumerable versions of the *Iliad* and *Odyssey*, and in Matthew Arnold's well-known essays, on the subject of the best way to render Homer into English. I will only say that my own object has been to obtain a judicious blend of the two styles that have been most conspicuous of recent years—the old English of the authorised version of the Scriptures, a language that (like the Homeric dialect) was perhaps never spoken, and the free and easy, over-your-grog manner adopted (to the horror of some) by the late Mr. Samuel Butler. There has not been time to profane the fragment with a verse translation. The notes are designed, some of them to assist those among you who—*ter infelices*—may have forgotten their Homer, some to meet by anticipation the animadversions of those who have not, and the rest to explain obscurities that only Arctinus himself could fully illumine.

I have been fortunate enough, while the preceding pages were passing through the press, to obtain, from the same source as the poem itself, a mass of most valuable *scholia* on it. I have time, however, to present to you only one,—on the game of *goff*. It is full of curious information about this strange infatuation and its devotees in the ancient world. The author was probably not a genuine Greek, for his language is even more wooden than that of Scholiasts generally. It appears, however, to lend itself readily to reproduction in English.

ΑΛΛΚΕΙΑ ΘΟΙΝΗ
ΓΟΦΙΝΔΑ ΘΩΑΙ

Δου]λίχιος βουλὴν μεγαθύμων ἷζε γερόντων.
τοὺς ὅγε συγκαλέσας ἀγορήσατο καὶ μετέειπεν.
[μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Ἀλάκαο.]
ὢ πόποι, οἷον δὴ ἡμέας βροτοὶ αἰτιόωνται.
ἐξ ἡμέων γάρ φασι κάκ᾽ ἔμμεναι, οὐδὲ μαθητὰς
αἴσυλα ῥέζοντας κατερύκεμεν· οἱ δέ τοι αἰεὶ
εἰλαπινάζουσιν πίνουσί τε αἴθοπα Ϝίσκι
μαψιδίως· λίην τε ἀτάσθαλον ὕβριν ἔχουσι,
σχέτλιοι, ἀπτοεπεῖς, κενεαυχέες ὑψάγοραί τε,
εὔσκαρθμοί τε ἀνιηροί, πολυδίψιοι αἰεί,
συρίγγων καπνιστῆρές τε γεφυρομανεῖς τε,
[ψεῦσταί τ᾽ ὀρχησταί τε, χοροιτυπίῃσιν ἄριστοι.
παῦροι γάρ τοι παῖδες ὁμοῖοι πατρὶ πέλονται,
οἱ πλέονες κακίους, παῦροι δέ τε πατρὸς ἀρείους.]
αἰὲν ἔχουσ᾽ ἐράνους τε φίλους, κίθαρίν τε χορούς τε
Μουσικῇ εἰν Αὐλῇ, ἀπόμουσοι ἐόντες, ἀεργοί.
αὐτὰρ ἐπειδὴ θεσπεσίης κορέσαντο ἀοιδῆς,
ἔξω σεύονται καὶ μαίνονται κατ᾽ ἀγυιάς,
νύκτα δι᾽ ὀρφναίην, ὅτε θ᾽ εὕδουσι βροτοὶ ἄλλοι.
παννύχιοι δ᾽ ἄρα τοί γε ἀλάονται κατὰ ἄστυ,
ἀστοῖς καὶ φυλάκεσσι φόνον καὶ κῆρα φέροντες.
οἱ δ᾽ ἐπιμὶξ φοβέονται ὑπ᾽ αὐτῶν ῥυσταζόντων,
θεοῖσίν τ᾽ ἀρῶνταί γε ἐλαφρότεροι πόδας εἶναι.
Πολλάκι δ᾽ εἰν ἀγορῇ, ὅτε τις βουληφόρος ἀνήρ,
Καγκελλάριος, ὃς πάντων ἀριδείκετος ἀνδρῶν,

ALAKEIA.	BANQUET.
GOFF.	FINES.

Doulichios held a session of the Council of high-minded old gentlemen. Them he called together, and made harangue and spake among them. [For he could not get the noble Alakes out of his head.]

Lo now, how the public blame us! For they say *we* are responsible for mischief, in that we curb not the wickedness of the students, who are ever roistering and drinking sparkling *viski* in utter recklessness. And verily they have dreadful cheek,—a froward lot, rash of speech, given to bragging and tall talk, restless nuisances. ever drouthy, smokers of pipes and mad about *bridge*, [gay deceivers, dancers, admirable on the light fantastic toe. For not many sons are the equals of their fathers; the majority are worse, and but few turn out better.] They ever hanker after cookey-shines, and music and dance in the Mousikê Aulê, though they are lazy fellows, whose hearts the Muses touch not. Then, when they have ta'en their fill of divinely sweet song, they rush forth and rage about the streets, through the murky night, when all other good people are in their beds. So all night long they roam about the town, bearing death and fate to the lieges and the watch, who flee helter-skelter in terror before these "ragging" wretches, and call on the gods to make them lighter of foot.

And often in the assembly, when some man of counsel, the Chancellor, who is the most distinguished of all our officials, or his

ἠὲ ἄναξ Ῥέκτωρ, οὗ τε κράτος ἐστὶ μέγιστον,
βουλὰς βουλεύει, ἡμέας δ' ἄφαρ ἵμερος αἱρεῖ
ἡδὺ μάλα κνώσσειν, ὑποβαλλουσιν μέγ' ἀναιδῶς,
λευγαλέοις ἐπέεσσι καθαπτόμενοι καὶ ἀρειῇ,
ῥοιζοῦντες λιγέως τε τρίζοντές θ' ὑλάοντες,
καὶ ὕμνους ᾄδοντες ἀταρτηρῶς ἀσυφήλους·
στρεπτὴ γὰρ γλῶσσ' ἐστὶν ἐκείνων, οὐδ' ἐπὶ φειδώ.
καὶ δὴ ἐσφορέουσι μένος πυρὸς αἰθομένοιο,
πριάμενοι πυροτεχνίκ' ἀθύρματα πολλά τε δεινά,
θ' Ἥφαιστος ποίησεν ἰδυίῃσιν πραπίδεσσι,
δῶκε δὲ Φοινίκεσσι φέρειν ἐπὶ οἴνοπα πόντον,
τρώκταις, φηληταῖς, οἱ πολλοὺς ἠπερόπευσαν
ἀνέρας ἠδὲ γυναῖκας ἐπὶ χθονὶ πουλυβοτείρῃ.
μῆνα δ' ἄρ' οὖλον ἅπαντα πέρησαντ' εὐρέα πόντον.
ἱμερτῇ δ' ἐπέλασσεν Ἀβερδονίῃ Ἐνοσίχθων,
ὄρσας ἀργαλέον τε Νότον καὶ κύματα μακρά.
στῆσαν δ' ἐν Τορίῳ λιμένι, τὰ δ' ἀθύρματα μῶροι
ἁρπαλέως πρίανθ'· οἱ δ' ἄσπετον ὦνον ἕλοντο,
Ϝίσκι τ' ἐϋξέστους τε λίθους φῦκός τε πλακοῦντας.
εὖ δ' ἄρ' ἀνάψαντες ῥιπτάζουσιν κατὰ δῶμα,
ἠχὴ θεσπεσίη δὲ πέλει φλατόθρατт, φλατόθραττα·
ἡμεῖς αὖ τρέμομεν πυρὶ μὴ φλεγεθώμεθα λυγρῶς,
ἠδὲ θεοῖς ἱερήϊα γενώμεθα· αὐτὰρ ἔπειτα
Ῥέκτωρ πεπνυμένος κατ' ἄρ' ἕζεται ἂψ ἐνὶ χώρῃ
γλαυκιόων· βλάβεται δὲ λιγύς περ ἐὼν ἀγορήτης.

Ἴστε δὲ πάντες ὅπως μὲν ἀτιμάζουσιν ἀεικῶς
ξείνους οἳ ἵκουσιν Ἀβερδονίην ἐρατεινήν.
οἷον ὅτε δεῦρ' ἦλθ' ἱερὸν μένος Ἀλάκαο,
[Ἀλάκης ὃς ἄριστος ἔην εἶδός τε δέμας τε
πάντων Αἰθιόπων μετ' ἀμύμονα Κητ[ηουήω,
Αἰθιόπων ῥεῖα ζωόντων, γαστερομάργων,
κάλλιμος ἠδὲ μέγας, μελανόχροος, οὐλοκάρηνος,]

lordship the Rektòr, who is such a mighty personage, is debating a matter, and in a twinkling a longing taketh us to have a quiet snooze, with utter shamelessness they make interruption, assailing us with horrible language and gibes, whistling shrilly and squealing and howling like dogs, and singing ditties that are infernally insulting ; for their tongues wag freely, and they spare them not. And they even bring in the might of blazing fire, buying many terrible pyrotechnic playthings, which Hephaistos made with cunning wit, and gave to men of Phœnicia to carry across the bright sea, artful dodgers and swindlers, who took in many men and women on the bounteous earth. And for a whole month they traversed the wide ocean. Now the Earth-shaker drove them to lovely Aberdonié, having raised a strong South wind with great billows. And they anchored in the harbour at Tori, where silly folk bought up the playthings eagerly, while they gat them an immense price in *viski* and beautifully polished stones, and seaweed and cakes. These toys they carefully light and fling about the hall, and there ariseth no end of a din, bang ! fizz ! bang, bang ! so that we are in terror lest we be miserably consumed with fire and made a sacrifice to the gods. Whereupon the sage Rektòr sitteth him down again in his place, glaring, and cometh to utter grief, fine speaker though he be.

And ye all know how they do grievous dishonour to strangers who come to charming Aberdonié, as when the sacred might of Alakes came here—[Alakes, whose "form was of the manliest beauty" among all the Æthopians, after noble Ket[eweó, (the Æthiopians, of gentle life and ravening stomachs), handsome and burly, swart of skin and with curly locks]—from Africa, speeding over such a

ἐκ Λιβύης, τόσσον δὲ διέδραμεν ἁλμυρὸν ὕδωρ,
διογενὴς βασιλεὺς πολυκηδέος Ἀβιοκούτης,
ἔνθα γὰρ ἀλγίστη βιοτὴ πέλει ἀνθρώποισιν,
οὐ νιφετός, ἀλλ' ὄμβρος ἀθέσφατος, Ἠέλιος δὲ
ἧς ὀλοῆς ἀκτῖσ' ἄνδρας φαέθων κατακαίει·
ἔνθα πολὺς πυρετὸς πέλεται δειλοῖσι βροτοῖσι,
πολλὰ δὲ ἑρπετὰ λυγρὰ φέρει ἐρίβωλος ἄρουρα·
οὐ μὰν οὔτις γαῖα κακοξεινωτέρη ἄλλη·
ὃς καὶ χρυσὸν ἔχων πολυδαίδαλον, ἠΰτε κούρη,
πλάζετ' ἀν' ἡμετέρην πόλιν εὐκύκλῳ ἁρμαμάξῃ·
[καλῷ πρωτοπαγεῖ, πείρινθα δὲ ἦεν ἐπ' αὐτῇ]
οὐκ οἶος, ἅμα τῷ κίε Γρήγορος ἀγλαὸς υἱός,
ἐσθλὸς βουλευτής, θεόφιν μήστωρ ἀτάλαντος·
θαυμάζων ἀγοράν τε νέαν καὶ νῆας ἐΐσας,
καὶ καλοὺς λιμένας, Λόφον Εὐρὺν καὶ Πρυτανεῖον.
ἦ μὲν πολλαί γ' αὐτὸν ἐθηήσαντο γυναῖκες.
τῷ δ' ἄρ' ἀνερχομένῳ ἄγριοι ξύμβληντο μαθηταί·
οἱ δ' ὕβρει εἴξαντες, ἐπισπόμενοι μένεϊ σφῷ,
κεκληγόντες ἐπ' αὐτὸν ἐπέδραμον, ἂν δ' ἁρμαμάξην
καρπαλίμως βήσαντο, ἀναθρώσκοντες ἐλαφρῶς,
ψυχὰς παρθέμενοι, ἔριν ἀλλήλοις προφέροντες.
[Ἀλλ' ἄγε, εἰπέ μοι, Ὄσσα, ὅπως Ἀλλάκης ἤκιστο.
ἐξαύδα, μὴ ψευστήσῃς, κύον ἀδδεές, ἦ γὰρ
πολλὰ ψεύδε' ἔθουσα λέγεις ἐτύμοισιν ὁμοῖα
ἐκδωτῆρσι παπύρων ἑσπερίων ἀπατηλοῖς.]
ἦν τις ἐνὶ πληθυῖ πολὺ θαρσαλεώτατος ἄλλων,
ὄβριμος, ἴφθιμος, γενναῖος καὶ τετράπηχυς,
ὃς μέγαλα φρονέων κεφαλῇ ἐπέθηκεν Ἀλλάκου
καυσίαν, ἣν καὶ χύτραν ἐπίκλησιν καλέουσιν,
ἐκ καλάμης λεπτῆς πλεχθεῖσαν, ταινίῃ ἁβρήν·
γλήνεα δ' ἐμμαπέως ἀπὸ χλαίνης ἐσκύλευσαν.
ὡς δ' ὅτε τίς τε γυνή, γρηῢς ἢ παρθένος ἀδμής,

stretch of salt water, the heaven-born king of sorry Abiokouta,—for there the folk have a mighty bad time of it, there being no snow, but rain in bucketfuls, while the blazing sun blasteth men with his baneful rays, and where the wretched people are afflicted with much fever, and the fertile earth bringeth forth many abominable creeping things ; really there is no other land so unkind to strangers. And he, wearing ornaments of gold well wrought, like a little maid, was stravaiging about our city in a well-wheeled car, [a fine, split-new trap, with the body on it,] not unattended, for with him went the noble son of Gregòr, that trusty senator, as an administrator peer of the gods themselves, admiring the new market-place and the trim ships, the grand docks, the Broad Hill and the Prytaneum. And didn't the crowds of ladies admire *him!* Well, as he was on his way back, the wild students met him, and yielding to their evil impulses and in the highest of spirits, rushed at him with a yell, and speedily mounted the car, jumping up nimbly, vying with each other at risk of their necks.

[But come, tell me, Rumour, how Alakes was maltreated. Tell me plainly, and no humbug, thou bold, bad vixen ; for surely it is thy wont to tell many a lie in semblance of truth to the wily editors of evening *papyri.*] There was one in the mob, far the most daring of all, sturdy and stout, a braw chiel four cubits long, who with no small impudence clapped on Alakes' head a hat, (to which they also give the name and style of " pot,") woven out of fine straw, and with a smart ribbon round it. And forthwith they tore the rich garniture from his robe. And as when a female, old wife

δόρπον ὁπλιζομένη λαρὸν τρήρωνα πέλειαν
σφάξῃ ἐπισταμένως, ἢ καί που ἀλεκτρύαιναν,
ἢ χῆν' ἀργυφέην, ἢ βαρδίστη πετεηνῶν,
τῇ δὲ κατ' αὐχένα ἄξῃ ἀμείλιχον ἦτορ ἔχουσα,
[ὥρῃ ἐν εἰαρινῇ, ὅτε τ' ἤματα μακρὰ πέλονται,]
τῆς πτέρα τ' ἐκτίλλει δειλῆς, τὰ δὲ πίπτει ἔραζε
ταρφέα, ὡς νιφάδες ψυχραὶ Διός· ἡ δέ τε λίην
πεινάει, μάλα δ' ὦκα λιλαίεται ὀπτηθῆναι,
[ἀλλὰ τόγ' ἐν καλῷ κανέῳ κεῖται νεόδαρτον,
γυμνόν τ' ἀπτερόεν τε λελασμένον εὐφροσυνάων,
κεῖται, ἐπεί ἔθανέν γε, ἐτώσιον ἄχθος ἀρούρης,]
ὣς γένετο χλαίνη τότ' ἐρήμη τοῖο ἄνακτος
κόσμου τε γληνέων χρυσέων τε, πάρος χαρίεσσα·
ψιλὴ δ' εἴσατο ἠΰτε κάρη φωτὸς φαλακροῖο
γήραϊ κυφοῦ, τῷ ἐνὶ οὐ τρίχες οὐδ' ἠβαιαί.
τοὔνεκ' ἔπειτ' Ἄρχοντος ἐνὶ μεγάροις Βασιλῆος,
ὃς φίλει ἐνδυκέως ἔντυνέ τε δαῖτα θάλειαν,
ἀμβροσίην, ἐρικυδέ', ἀτὰρ θεὸς ἄλλοτε ἄλλῳ
Ζεὺς ἀγαθήν τε κακήν τε διδοῖ, δύναται γὰρ ἅπαντα,
πολλὰ δὲ ἴφια μῆλ' ἱέρευσ' ἐλάφους τε λαγωούς,
πολλούς τ' ἀργιόδοντας ὕας θαλέθοντας ἀλοιφῇ,
ἐννέα παμμέλανας ταύρους τ' ἐλέφασιν ἐΐσους,
ἄρτους δ' αἰδοῖος ταμίης προφέρων κατέθηκεν
ὄψα τε κοσμηθέντ' ἀρτύμασι παντοδαποῖσι,
λιαρὰ οἷα ἔδουσι διοτρεφέες βασιλῆες,
γαστέρα τ' ἐμπλείην κνίσης καὶ αἵματος, ἥτε
εὖχος Ἀβερδονίων ἀγερώχων, θαῦμα ἰδέσθαι·
οἶνον δ' οἰνοχόος ἐνέχει ὑαλοῖσι δέπασσι,
σῆρί τε πῶρτ μελιηδὲς ἰδὲ σαμπῆν ἐΰῆνορ,
καρφαλέον, ἔξαιτον, ἐρυθροῦ νέκταρος Ἥβης
ἥδιον· αὐτὰρ τοῖσιν ἐμέλπετο δαινυμένοισιν
ἀσκαύλης μέγας ἀγκὰς ἑλὼν ὄϊος λασίοιο

or maid unwed, preparing for herself a nice supper, deftly slaughtereth a cowering pigeon, or even haply a hen, or a snow-white goose, which is the slowest of birds, and wringeth its neck, unfeeling creature that she is, [in the spring time, when the days are long,] and plucketh out its feathers, poor thing, and they fall to the ground, thick as the snowflakes of Zeus, and she is famishing, and just dying to see it ready roasted, [but it lieth in a fine basket newly stripped, naked and featherless, all its little joys forgotten—lieth there, now that life hath left it, a useless burden on earth,] in such wise was that potentate's robe then cleared of its ornaments and golden gawds, that was before so fair to see. And it showed bare as the head of a wight bald and bowed with age, that hath no hair on it, not a scrap. Wherefore later on in the halls of the Archon King, who entertained him right royally and prepared a rich banquet, a divine, a really gorgeous spread,—but verily 'tis ever a great lottery whether you get a good dinner or a bad one; 'tis in the hands of Providence,—and killed many fat sheep and deer and hares, and lots of white-tushed boars simply hanging with fat, and nine jet-black bulls, big as elephants, while a stately butler brought in and set down dinner rolls, and dainties prepared with all sorts of condiments, delicious things, such as Zeus-born kings feed upon, and a haggis, the pride of the proud men of Aberdonié, full of rich stuffing and blood, a marvel to look upon, and a waiter poured wine into goblets of glass, *séri* and honey-sweet *pôrt*, and *sampén* that glads the heart of man, dry, a choice vintage, finer than the ruddy nectar of Hebe; ay, and a big piper played to them as they feasted, gripping to him the tanned

ἀσκὸν δεψητόν· τοῦ δ' ἐκ κτύπος ἔσσυτο δεινός,
ὣς κρατερῶς ἐσέπνει Φοίβου θ' ὑποθημοσύνῃσιν
ἐννέα Μουσάων τε, περιστενάχιζε δὲ δῶμα.
ἦ τοι ὁ ἕζετ' ἄνευθεν Ἀλάκης κυανοχαίτης,
ἕζετ' ἄνευθεν ἄπαστος ἐδητύος ἠδὲ ποτῆτος,
ὃν θυμὸν κατέδων, μειλίγματα πάντ' ἀλεείνων,
δεινὸν δερκόμενος, θαλερὴ δέ οἱ ἔσχετο φωνή,
ἔφθιτο δ' ἦδος δαιτός, ἐπεὶ τὰ χερείονα νίκα.
ἐχθρὸς δή μοι κεῖνος ὁμῶς Ἀΐδαο πύλῃσιν
αἴσχιστός τ' ἄφρων τε καὶ οὐτιδανώτατος ἀνήρ,
ξείνους αἰδοίους ὃς κεν φιλέων στυφελίξῃ
δήμῳ ἐν ἀλλοδαπῷ γε· νόον δ' ἀποφώλιός ἐστιν.
Ὣς οἵγ' ἐργάζονται ὑπερβασίην ἀλεγεινήν,
οὔτε θεοὺς δείσαντες οἳ οὐρανὸν εὐρὺν ἔχουσιν,
οὔτε τιν' ἡμετέρην νέμεσιν κατόπισθεν ἔσεσθαι,
ἀλλ' ἐπιλωβεύουσί τε κερτομέουσ' ἐπέεσσιν,
οὔ φασιν δ' ἡμέας ἔμεν ἀνέρας, ἀλλὰ γεραιάς.
λώβη δὴ τάδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι.
νήπιοι, οὐδὲ ἴσασ' ὅτι δὴ καὶ Ἐρινύες εἰσὶ
ξείνων, σχέτλιά τ' ἔργα θεοὶ μάκαρες στυγέουσιν.
ἀλλ' οὐ μὰν μέλλουσιν ὑπεκφεύγειν χέρας ἁμάς.
εἰ δ' ἄγε, φραζώμεσθα ὅπως ἔσται τάδε ἔργα.
ἦ γὰρ νῦν Ἀκαδημείης κλέος ἐσθλὸν ὄλωλε,
καὶ δὴ Ἀβερδονίης ἐφάλης ὀδμὴ κατὰ ῥῖνας
ἀνθρώπων πέλεται μιαρὴ μάλα πᾶσαν ἐπ' αἶαν,
ἠμὲν ἐπ' Ἠδίνην, ὅθι Ἀρθυρίου ἕδος αἰπύ,
ἠδ' ἐπὶ Μυγγόπολιν Γλώτῃ ἔπι αἰθαλόεσσαν,
Γλώτῃ, ἣ καλλίστη ὕδωρ ἐπὶ γαῖαν ἵησιν,
ἠδ' ἐπὶ Ἀνδρείου ἱερὴν πόλιν, ἔνθα τε λαοί,
ἠίθεοι θαλεροὶ καὶ παρθένοι ἀλφεσίβοιαι,
ἠδὲ μεσαιπόλιοι, πολιοκρόταφοί τε γέροντες,
ἠδ' ἀταλάφρονα τέκνα, βίη δ' ἔτι νηπίη αὐτῶν,

skin of a shaggy sheep, and out of it issued a mighty skirl, so hard he blew by the inspiration of Phœbus and the nine Muses, and the house dirled again,—there he sat apart, dark-haired Alakes, sat apart taking neither bite nor sup, feeding on the wrath in his heart, and refusing all attempts to appease him, with an awful look in his eyes, and his manly voice stilled within him; and all the delight of the luncheon vanished, as such very bad form had prevailed. Truly hateful to me as the gates of Hell is he, vile, senseless and utterly worthless fellow, who doeth despite to a guest, worthy of all kind attention, when entertaining him, and in a strange country too! In fact he's a perfect ass.

Well, that is how they work deeds of desperate wickedness, fearing neither the gods who dwell in the wide heaven, nor that any vengeance will overtake them from us. Instead they gird at us with mocking speeches, and soothly declare we are not men but old women. It is disgraceful! What *will* future generations think of us! The fools, to forget that there are indeed Avengers of insulted guests, and that the blessed gods detest impious deeds! But certes, they are not to escape our clutches. So come, let us take counsel together how this affair is to be disposed of. For now, upon my word, the Academy's character is gone, and really the smell of Aberdonië by the sea is right nasty in the noses of mankind over all the land, even as far as Édina, where is the steep seat of Arthurios, and to smoky Mungopolis, beside the Glôte,—Glôte, which is the bonniest of all the rivers that spread their waters over the earth, and to the sacred city of Andrew, where the folk, lusty youths and maidens that win fine prizes, and middle-aged gents and old men of hoary head, and

παίζουσι σφαίρῃ γοφίῃ νύκτας τε καὶ ἦμαρ
μακροῖσίν τ' ἐλατῆρσί, κρατευταῖς χαλκιδίοις τε,
Πιλμυρίῳ πεδίῳ, παρὰ θῖν' ἁλὸς ἀτρυγέτοιο,
ἐν διδύμοισι δρόμοισι, παλαιτέρῳ ἠδ' ἐνὶ καινῷ,
[οὐκ οἶοι, ἅμα τοῖς θεράποντες ἕπονται ἀγαυοί,
ἠδὲ κύνες πόδας ἀργοί, ὃ δὴ ἑτέροισιν ἀνίη,]
κόπτοντες σφαίρας τεμάχη τε ποίης ἐριθηλοῦς·
ὣς οἱ τύπτουσίν τ' ἐπερείδουσ' ἶν' ἀπέλεθρον·
τῶν δ' ἄρα μέρμερα ἔργα ταχέως νοέει ὁ γεραιός,
Τωμῶρις ἱερεύς, ὁ δὲ χερσὶν συμπλαταγήσας
πόλλ' ἀχέων ἀρᾶται ἰδὼν εἰς οὐρανὸν εὐρύν·
'Ζεῦ πάτερ, εἰ δὴ ἔτ' εἰσὶ θεοὶ κατὰ μακρὸν Ὄλυμπον,
'τίσειαν σμυγερῶς ἐμὰ δάκρυα σοῖσι βέλεσσι.'
φησὶν δάκρυ' ἀναπρήσας· σφαῖραι δὲ πέτονται
καὶ τεμάχη δινεύονται· σμαραγεῖ δέ τε λειμὼν
οὐλομένῳ πατάγῳ· τοὶ δ' ἄκριτα πολλὰ βοῶσιν·
'ἐς κόρακας·' 'προπάροιθ'·' 'ὤ μοι, τί πάθω κακοδαίμων;'
'σκαιὸν ἐκίνησας πόδ', ἴδου, μέγα νήπιος αὖτις·'
'ἄμισυ ναὶ Δί' ἔκλεψα, ὅσῳ μεῖον ἄμισυ παντός·'
'ἤνιδ', ἔλαυνε, πέπον, κατὰ ἶσ' ἔχει, ἐν δ' ἔτι παῖσδεν·'
ἠχί τε ἠμαθόεντα βέρεθρα καταρροφέουσι
παιζόντων σφαίρας καὶ πολλὰς δεινὰς ἀράς,
Ϝακίνσης κάπετός τ' Ἄϊδός τε δόμος Πολυδέκτης,
δεινή τε Κρονίη καὶ Κρύγερος οὐκ ὀνομαστός,
καὶ Προέδρου Ῥῖνες, τυκτὸν κακὸν οὐκ ἐπιεικτόν,
ΣϜίλκαν πᾶσι μέλον τε, μικρὸς ῥόος, ὃς ῥύεταί γε
ἰσόπεδον πρῶτον· παρὰ δ' ὀμφαλός ἐστι γοφητῶν
Κοκναίων, Λέσχη βασιλευτάτη ἠδὲ παλαιή.
τοιγὰρ ἐγὼν ὑμέας φράζεσθαι ἄνωγα, γέροντες,
ὅππως παυσωλὴ ἔριδός θ' ὕβριός τε γένηται.
εἴ γ' ὑμῖν νόος ἐστὶ δικάζειν νηλέϊ θυμῷ,
ἐκβάλλωμεν ἀγρόνδε καὶ εἰς ἐνιαυτὸν ἅπαντα,

tender bairns, with muscles still to firm, play with the *goff*-ball night and day with long drivers and irons and bronzelets, on the Pilmurian Plain, by the shore of "the melancholy main," on courses twain, the old and the new, [not unattended, for there be strapping henchmen with them, and dogs fleet of foot which are a nuisance to the others,] striking the balls and slices of the fine thick turf. So they smite, putting forth vast strength. But old Tòmòris, the High Priest, is quickly ware of them as they work their wicked will, and claspeth his hands and uttereth many a prayer in his agony, looking to the broad sky: "Father Zeus, *if* in truth there still be gods in great Olympus, may they pay miserably for my tears with thy bolts!" So he speaketh and his tears gush forth, but the balls fly and the divots hurtle about, and the links resound with horrible noise, as they shout a lot of gibberish: "— —!" "Fore!" "Auch, *hard* lines!" "There, ye moved your left foot again, ye great fule!" "I've stolen a hauf, by Jove; a poor thing a hauf, when you want the whole!" "Yir drive, ma man; a' square and yin to play!" And where great pits of sand swallow down the balls of the players and many fearsome imprecations,—the grave of Vākinshā and the House of Hades that receiveth many guests, and dread Kronie and Krūgeros that we never mention, and the Principal's Nose, a plague incarnate not to be got over, and the Svilcan that none may despise, the tiny stream that guardeth the first level ground. And hard by is the Hub of the Universe for Kokney goffers, the Club Imperial and Antique. Wherefore, old sirs, I bid ye take thought how we may get peace from this strife and insolence. If now ye be set on dealing justice with ruthless heart, let us turn them loose in the country even for a whole twelvemonth, as many as are the ringleaders of the students in

ὅσσοι δὴ πρόμοι εἰσὶ μαθητῶν πᾶσαν ἐπ' ἰθύν.
αὐτὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα.
θωὰς ἀργαλέας ἐπιθεῖναι ὑβριστῇσι,
μηδ' ἐλάσητε φίλης ἀπὸ μητρὸς βωτιανείρης,
[τοῖσιν μὲν μέγα πῆμα, τοκεῦσι δὲ πένθος ἄλαστον.]
ἡμέων αὖ κλέος ἔσται ἐπὶ κλυτὰ φῦλ' ἀνθρώπων,
γνώσονται δὲ μαθηταὶ ἀγανοὶ ὅτ' οὔπως ἡμῖν
θυμὸς ἐνὶ στήθεσσι σιδήρεος ἀλλ' ἐλεήμων,
χὠς κακοεργεσίης εὐεργεσίη μέγ' ἀμείνων.
Ὣς ἔφαθ' οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
μῦθον ἀγασσάμενοι κρατερόν· ἐπὶ δ' ἥνδανε βουλή.
ὦρτο δ' ἐπὶ Δόλιχος· κῆρυξ δ' ἐκάλεσσεν ἀλείτας,
[πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον,]
Δαγκάστηρ πολύμητις, ὃς ἀνθρώπους ἐκέκαστο
δρηστοσύνῃ φωνῇ τε, θεὸς δέ οἱ αὐτὸς ἔδωκε,
σκῆπτρον ἔχων ἐν χερσὶν ὃ Ἥφαιστος κάμε τεύχων,
πάντοσε δαιδάλλων, καὶ δὴ πέρι θαῦμα τέτυκτο
ἀγλαόν, ἀργύρεον, πᾶσιν δ' ἐκέλευσε παροῦσι
σιγᾶν· οἱ δ' ἦλθον προτέρω τετιημένοι ἦτορ,
ταρβαλέοι, θυμὸς δὲ παραὶ ποσὶ κάππεσ' ἑκάστῳ.
τοὺς δ' αὖτις προσέειπε γεραιὸς μήδεα εἰδώς,
Δούλιχος Ἀρήϊος, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε·
Θωὰς νῦν γε θοῶς ἀποτίσατε, ἡμιτάλαντον
ἀνδρακάς· οὐδ' ἀνάβλησις ἐπ' ἐγγύῃ ἔσσεται οὐδέ·
δειλαὶ γὰρ δειλῶν γε καὶ ἐγγύαι ἐγγυάασθαι.
Ὣς φάτ' ἀπειλήσας, θάμβος δ' ἕλεν ὅσσοι ἄκουον
μῦθον ἀμείλικτον· ὁ δ' ἐρίγδουπος πόσις Ἥρης,
Ζεὺς ὑψιβρεμέτης μέγαλ' ἔκτυπεν, αἰθέρι ναίων,
τιμήσας Δόλιχον, Ἀΐδης δ' ἐγέλασσ' ὑπένερθε
γηθοσύνῃ μεγάλῃ· τοὶ δ' ἀθρόα πάντ' ἀπέτισαν
οἴκτρ' ὀλοφυρόμενοι, θαλερὸν κατὰ δάκρυ χέοντες.
ἀλλ' οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν·

every piece of rowdiness. But I will tell you what I think best. Impose good stiff fines on the rioters, and do not drive them from their good mother, rearer of men, [great woe to them and grief beyond solace to their parents]. Thus shall we have glory throughout the noble tribes of mankind, and the uppish students will know that we have hearts in our breasts by no means iron-cruel or slow to compassion, and that good deeds are better than bad.

Thus he spake, and they were all hushed in silence, astonished at his strong language. And the plan pleased them. So up rose Dolichos, and the herald summoned the offenders, [calling each one by his father's name] ; smart Dancastér, who excelled all men in voice and activity, accomplishments he had direct from Heaven, holding in his hand the Mace, which Hephaistos wrought and made, adorning it all over, so that it was a perfectly glorious marvel of silver, and he bade all present hold their peace. And the delinquents came forward heavy at heart, in a sore funk, with all their courage down in their boots. Them again the old man, fertile in counsel, martial Dolichos addressed, adding a hard behest :

Now pay up the fines and be smart about it, half a talent every man jack of you ! Nor will there be any delay on security—not a bit of it. Poor are the pledges of villains to depend on !

Thus he spake with menace, and awe held all who heard his cruel words. And the noisy spouse of Hera, Zeus that roareth up above, thundered loudly from his abode beyond the clouds, doing honour to Dolichos, and Hades beneath chuckled in great joy. But they paid up every penny, lamenting piteously and shedding big warm tears. But lamentation was of no avail. So they went out

οἱ δ' ἴσαν ἐκ μεγάροιο κατηφέες· αὐτὰρ ἑταῖροι
πικρὸν κερτομέοντες ἐπ' αὐτοῖς ἡδὺ γέλασσαν.
ὧδε δέ τις εἴπεσκε μαθητῶν κοκκινοχλαινέων·
Ἔρρετε, λωβητῆρες, ἐλέγχιστοι ζωόντων.
οὐκ ἀρετᾷ κακὰ ἔργα· κιχάνει τοι τίσις ὕβριν.
ἦ μάλα δὴ Δόλιχός γε ἐεικοσιάζεται, οὐδὲ
οἵδ' ἀπονήσονται δωτίνης Καρνεγίοιο,
Καρνέγιος, ὃς ἀφνειότατος θνητῶν ἀνθρώπων,
καὶ πάντας φιλέει, Σκίβῳ ἔνι ἄλλοτε ναίων,
ἄλλοτε δ' ἐν Πίτζβυργ, ὅθεν ἀργύρου ἐστὶ γενέθλη.
θάλερα πᾶν κρατέοντα ἔχει δ' ὅγε ἤλιθα πολλά,
παντὶ δ' ἄρ' αἰτίζοντι διδοῖ κειμήλια καλά,
[ἄλλῳ ὕδραυλιν, καὶ ἄλλῳ βιβλιοθήκην
ἐμπλείην πινάκων πτυκτῶν, δεκαχιλιοβοίην.]
τῷ γὰρ θεσπέσιον πλοῦτον κατέχευε Κρονίων,
καὶ πάντες καλέουσι πολύχρυσον, πολύχαλκον.
Ὣς ἄρ' ἔφαν· τοῖσιν δὲ κακῶς ὠρίνετο θυμός.

νῦν δ' ὑμεῖς μάλα χαίρετ', ἐμοὶ ἐρίηρες ἑταῖροι,
καί ποτ' ἐγὼν ὑμῖν καὶ ἄλλον ἀείσομαι ὕμνον.

Ἴνδος ἀνὴρ ὅδε μάντις, ὃς οὐδ' ὅσα παῖδες ἴσασιν
οἶδε νόῳ φράσσασθαι.

Heus tu! conaris Pipleum scandere montem;
Musae furcillis praecipitem ejicient!

of the hall in disgrace, while their fellows jeered bitterly and had a good laugh at them. And thus would one of the scarlet-cloaked students say :

Get out, ye scallawags, basest of mortals ! Evil deeds succeed not, yea punishment followeth crime. Oh, my word, Dolichos is counting the twenty, and these chaps won't have much profit of the bounty of Karnegios,—Karnegios who is wealthiest of mortal men, and doeth benevolence to all, dwelling now in Skîbos and now in Pitzburg, where they simply coin money. And he hath any number of all-powerful *thalers*, and bestoweth grand prizes on all that ask of him, [on this one an organ, on that a library full of folded tablets and worth ten thousand oxen]. For Kronos' son hath poured on him untold wealth, and all call him the man of much gold and much bronze.

Thus they spake. But the hearts of those others were grievously stirred within them.

And now a good farewell to you, my trusty friends. Some of these days I will make for you another song.

The poet (who wrote the above) is a fellow from India, and hath no more ideas than a baby.

What, *you* attempting to climb the Piplean mount ?
The Muses will turn you out neck and crop with pitchforks.

NOTES TO THE ALAKEIA.

1. Δουλίχιος, completed from the sequel. Other forms are Δόλιχος and Δούλιχος. The name may imply an Eleusinian connection, as the only bearer of the name that we know of was King of Eleusis when Demeter came (*Hym. Cer.* 155, and *Roscher*, *s.v.*), and a son of Triptolemos was named *Dolichios*. Δόλιχος is also an epithet of the Lord of the infernal regions.

3. This line is not required and must be interpolated from *α* 29. The *ν* at the end of *μετέειπεν* is perhaps an indication that it was originally followed by *ὢ πόποι.*—*ἀμύμονος*, generally interpreted "blameless," but, as often remarked, it is difficult to apply that description to the wicked Ægisthus. For the latest explanation see Miss Harrison's *Prolegomena*, 335. Another derivation is ventured—from *ἀ* neg. and *μύω* = close the eyes (Ω 637). The sense would be "wideawake" (*ἡμέτερος ὁ πυραμοῦς*; Does this "take the cake"?).

4. *βροτοὶ*, *sc.* ἄλλοι, for it is a mortal that is speaking, not a god as in *α* 32 ff., from which the line is stolen. The whole of the opening is in fact a cento, a *ὁμηρόκεντρον*. *Poeta suus esse non audet et improbo labore splendidos pannos undique corradit et consuit* (Naber, *op. cit.* 76). It does not seem to be altogether true that it is easier to steal his Club from Hercules than a verse from Homer. *Cf.* Wolf, *Prolegg.* L.

5. What—if anything—these *μαθηταὶ* were learning cannot be known till further fragments of the Epic are found. All we know is they were at an Academy—perhaps, from the high dignity of the officials mentioned, a Παιδιδακτήριον or University—and were an unruly lot. As Plato says (*Legg.* 808 D), ὁ δὲ παῖς πάντων θηρίων ἐστὶ δυσμεταχειριστότατον, "the boy is the most unmanageable of all wild animals". But they can hardly have been as bad as they are painted here. The outpouring of abuse in 9 ff. is not in the best Epic style. It oversteps *τὸ πρέπον*. Rather the string of epithets recalls the masses of titles heaped on certain divinities in the Hymns, *e.g.* the flood let loose on the God of War in Hymn to Ares, 1-7, which some on that account refer to the Orphic School. Line 12 is from Ω 261, and 13-14 from *β* 276-77. The two latter are surely a remark, that has crept in from the margin, by some *laudator temporis acti Se puero*, sick of the ways of the youth of his day.

7. *Fίσκι* seems (44) to have been a staple product of the Aberdonié region. It may be the ancestor of whisky. Neither seems to be mentioned in Schrader's *Reallexikon*. The root of the two words may be the same. *Cf.* "Fizz," "fus-el" oil, ἄσχυ, etc. Perhaps all connected with *Fίς*, "strong" liquor, or *Fίσος*, the "leveller," degrading all to the same level. *βλάφθη ὁμῶς ἀνόητος ἀνὴρ ὅ τε πολλὰ νοήσας.*—*αἴθοπα*, of liquor, "bright," "sparkling," *not* "fiery hot" (*Liddell and Scott*, *s.v.*). Its form seems to show that *Fίσκι* is masculine.

9. *ἄπτ.* or *ἀπτ.* variously interpreted. See Ebeling, *s.v.*

10. *εὔσκ.* from *σκαίρω*, frisk (*κ* 412, of calves), dance (Σ 572), "active

jumpers". *Cf.* πολύσκαρθμος (B 814) of a lady, perhaps a famous Amazonian *danseuse*, and the derivative of σκαίρω, σκιρτάω (Υ 226 and 228), (whence perhaps "skirt" dance ?) used of mice pirouetting about Athené's shrine after a good feed, *Batrachom.* 145. But *noscitur a sociis*, and it is possible from the epithets that keep εὔσκαρθμος company here that something opprobrious is intended, say "bounders". —πολυδίψιοι. In Δ 171 of Argos, *i.q.* ἄνυδρον,—a "thirsty" land. Others interpret it as πολυπόθητοι, "much longed for" or "regretted," which would hardly do here. Perhaps in former sense and something more, like ζωροποτοῦντες, "liking it strong," —one of the many gross exaggerations of this inflated tirade. Others, again, πολυδιάφθοροι or βλαβεροί, "wasters".

11. σύριγξ is a pipe or tube. καπνιστήρ does not occur elsewhere. For the form *cf.* δακνιστήρ. The expression can only be translated literally. The meaning is obscure. Can it refer to anything like tobacco-smoking ? It is doubtful. Tobacco was not known to the Greeks. Yet see the Æschylean fragment, ΤΩΙ ΒΑΚΧΩΙ (*Echoes from the Oxford Magazine*, 44), where B 399 is quoted, κάπνισσάν τε κατὰ κλισίας καὶ δεῖπνον ἕλοντο, "they smoked in their diggings and had supper," a *prothysteron* according to modern ideas. In the *Woch. für klass. Philol.*, 1904, p. 1021, instances of smoking in the ancient world are given from various authors, from Herodotus to Pliny, on one of which a commentator remarks, *ut hodie tubo fictili hauriunt tabaci fumum homines e plebe*, "as nowadays fellows smoke tobacco in a clay pipe". In those cases herbs of different kinds were smoked, just as at the present day a dried fungus is smoked in the "Magnetic North" when tobacco fails. Our smoking concerts or "smokers" seem to have been known in early Italy. Cacus once had a *fumifera nox* in his den (*Æn.* viii. 255).—γεφυρομανής is a still more difficult word. It also is ἅπαξ λεγόμενον. For the form *cf.* γυναιμανές, Γ 39. γέφυρα is a bridge, and there may have been a game γέφυρον or γεφυρίνδα. But what was it ? Again I suspect Eleusinian influence. There was a Γεφυραία Δημήτηρ, and *cf.* γεφυρίζω, "to abuse from the bridge" over the Cephisus on the road taken by the sacred procession back to Athens from Eleusis. "Bridge" may thus have been a game in which an opponent, or a partner, was freely slanged. Another explanation is possible. See Herodotus, v. 57-58. He says that there were Γεφυραῖοι among the Phœnicians who came over with Cadmus and introduced various διδασκάλια (Abbott translates "lessons," Macan "elements of culture"; better perhaps *tips*, *a thing or two*) besides the γράμματα or alphabet that must have been so λυγρά to the schoolboys of the day. (ἐπαρίστερ' ἔμαθες, ὦ πονηρέ, γράμματα ! Dr. Butcher tells us the Greeks had "no natural turn for learning their letters," so they would kick at "compulsory Phœnician".) What were they ? Games of various kinds, no doubt—κύβοι of course and πέντε γραμμαί, and surely *cards*, which came, like most games (Schrader, *op. cit.*

785) from the East. The aboriginal Bœotians would go daft over some particular card game, and it would be called, after these Gephyræan sharpers, by the name which we have translated "Bridge". At Rome in later times it would be a *Ludus Pontificalis*. For the very early association of the ideas of "*Dummy*" and "*Bridge*" see *Argei* in any Dicty. of Antiqq. Homer no doubt knew the game. He must, in his trips about the Ægean, often have seen the Phœnician sailors taking a hand ἐπ' ἰκριόφιν, in a calm, when tired ὑπ' εἰρεσίης ἀλεγεινῆς, but naturally he suppresses all reference to it. He does not like gambling. There is a bet on a race-course in Ψ 485, and an old lady "lays her life" in ψ 78, and in Olympus Zeus (who is *capable de tout*) occasionally has a flutter in "futures," but that is all.

15. ἔρανος, a co-operative meal to which each brought his share, a picnic, or in youthful slang, a "blow-out". For a discussion of the word, see Brosin, *De cœnis Homericis*, 21. This line recalls θ 248-49, of the luxury of the Phæacians. Perhaps Arctinus thought the student of his day was inclined to be a masher. *Cf.* Hor., *Epp.* i. 2-29, *In cute curanda plus æquo operata juventus, Cui pulchrum fuit in medios dormire dies*, "young sparks who paid more attention to their persons than to their books, and thought it lovely to lie in bed to all hours".

16. Μ. Αὐ. perhaps what we should call a Music Hall, a use of αὐλή that is one of many signs of lateness.—ἀπόμ. as in the Euripidean οὐκ ἀπόμουσον τὸ γυναικῶν (*Med.* 1089), "Woman is no alien to the Muse" (*Verrall*). No alien, quotha! Euripides, thou should'st be living at this hour, when she is fed "with the milk of every Muse"! Arctinus appears to be having a little joke between Μουσικῇ and ἀπόμουσοι.

20. ἀλάονται, form not Homeric. This passage is evidently imitated by Lucretius (iv. 582-83): *Quorum noctivago strepitu ludoque jocanti Adfirmant volgo taciturna silentia rumpi.* It is possible he is having a side hit at the students of *his* day in torch-light procession as *capripedes satyri fauni nymphæque.*

21. Interesting as the first mention we have of a regular police force, the τοξόται or Σκύθαι of later times, if the line is genuine. You will observe it can be cut out, therefore it could be put in, and any such is suspect to the Higher Criticism.

25. Καγκελλάριος, evidently a title of much older standing than was thought. Centuries later it was used of various officials from the Chancellor of the Empire to the humble Peter to whom the letter xcii in *Greek Papyri*, Grenfell and Hunt, 2nd Series, is addressed. Our present dignitary and the Ῥέκτωρ (perhaps we should write Ἄναξ Ῥέκτωρ, *cf.* our "Lord Rector") are evidently high functionaries in the Academy and superior to Dolichos, who is possibly of the rank of Πρόεδρος, "President" or "Principal". *Cf.* 178, where the latter title occurs in the name of a sand-hole.

27. ἵμ. αἰρ. with inf. is rather doubtful, but we may allow the liberty. But

it of course suggests interpolation, and I suspect some joking botcher, or botching joker, has foisted in the words—"which can be cut out"—between *βουλεύει* and *μέγ'*. A shameless fellow, to borrow for his base ends from a passage as beautiful as δ 795 ff.

28. *ἀναιδῶς*, adv. not used by Homer.

30. *τρίζω*, of shrill noises, mostly of the gibbering of ghosts—whatever that may be like—twice in Homer, Ψ 101 and ω 5. Also, what is more to the point here, of the "trumpeting" of an elephant (*L. and S.*, *s.v.*).—*ὑλάοντες*. *Cf. Eurip. Alc.* 760, *ἄμουσ' ὑλακτῶν*, of Hercules in what the newspapers call "a state of doubtful ebriety".

31. *ᾄδοντες*, contracted form appears to be post-Homeric.—*ἀταρτηρῶς*, a *very* strong word. If from *Τάρταρος*, as some think—badly—the meaning is more than "hellish". See Θ 13-16. Adverb only here. Adjective twice used by Homer. But we might have been sure the adverb existed, and here it is in the flesh. It is frequently remarked how inscriptions and *papyri* are extending our knowledge of Greek. Scholars now need their *Lexica Suppletoria et Dialectica*, etc. I flatter myself that the present MS. is most valuable in that respect.—*ἀσυφ.*, "low," "scurrilous," perhaps a word introduced by those Phœnician dogs. Lewy, *Die Semitischen Fremdwörter*, 5.

34. *πυροτ.* is another new word, not known even to Van Herwerden's *Lex. Græc. Suppl. et Dialect.*, though perhaps we should read *πυροτεχνέ'* on the analogy of *παντοτεχνής*. The *πυροτ. ἀθ.* are evidently what we call "fireworks," though their invention at so early a period had not been suspected. Their remains can hardly be looked for in excavating, and they would *never* be placed in tombs. They would not be needed *εἰν Ἀΐδαο δόμοισι*.

35. *θ' sc. τά.* There is another Ἡφαιστότευκτον in 201. This points of course to Lemnian influence or origin.

36. *οἴνοπα*, not "wine-dark". See Buchholz, *Real.* i. 2. 15; Ebeling, *splendens*.

37. Scratch a Homeric Phœnician and you find a rogue. *φηλητής* is not known to Homer, but it occurs in the Hymn to the divine scamp, Hermes. *μῶροι* in 42 is similarly non-Homeric.—*Cf. μυρί' ἄγοντες ἀθύρματα*, ο 415-16, which Maginn (*Homeric Ballads*, 227) translates, "And their ship-famed men of wily thought, Full many a *toy* in the galleys brought, To barter there for gain". "Colossal pedlars" Huxley called them.—*τρωκτ. φηλ.* The usage in respect of the dat. pl., 1st and 2nd decls., is somewhat in advance of Homeric practice. So *κρατευταῖς*, 155.

38. Especially the *γυναῖκες*. See the biography of Eumaios in ο 415 ff., and the pages devoted to it in M. Bérard's *Les Phéniciens et l'Odyssée*. The Phœnicians were the Jews of the modern world, but they evidently succeeded better in Aberdonié than

the Jews have done in other Northern towns. It is related of one such in Scotland that only one Jew ever managed to settle in business there *and he soon died of starvation.*

41. Νότον, therefore Aberdonié was in the North, and on the sea (ἐφάλης, 145), and a seaport of importance (καλοὺς λιμένας, 72). Perhaps the inhabitants were pirates; see note on 116. Arctinus may himself have belonged to Aberdonié. He is "the man from Ἄρκτος" or the North, though Welcker thought otherwise, *Der epische Cyclus*, 211, note. For the products of the country see 44. The "polished stones" the Phœnicians carried off, for building perhaps (*cf.* φοίνικι κανόνι, *Herc. Fur.* 945), may be granite, as in Aberdeenshire, or gems, as the Cairngorms of Speyside. Or, as all the other products appear to be eatables or drinkables, they may be sweetmeats; *cf.* our "*tablet*," "rock," etc. φῦκος is doubtful. It might be the seaweed from which in ancient times rouge was made: νίτρον καὶ φῦκος, "soap (?) and rouge," *Theocr.*, xv. 16. (That rouge, by the way, gave the ladies' cheeks a reddish-*yellow* (ξανθός) tinge, Lewy, *op. cit.*, 47.) But it is more likely the seaweed was edible. Translate perhaps "dulse and scones". πλακοῦς is a late word, not found in Homer. It occurs in the *Batrachom.*, 36.

45. ἀνάπτω, not in this sense in Homer. But *cf.* ἅψεσθαι, ι 379.

46. φλατ. See *Aristoph. Ran.*, 1286 ff. Only there and here apparently. There it is spelt φλαττόθρατ. I suspect a late joker foisted the line, which is easily excised. *L. and S.* say the word expresses "sound and fury without sense," but that could never be appropriate to a meeting of students.

48. ἱερῆϊα, *cf.* scansion of πόλιος, Β 812.—αὐτ. ἐπ. *Cf.* Wüllner (*De. Ep. Cycl.* 25):—*Epigramma notissimum*, τοὺς κυκλίους τούτους τοὺς ΑΥΤΑΡ ΕΠΕΙΤΑ λέγοντας μισῶ, λωποδύτας ἀλλοτρίων ἐπέων.

51. The *adverb* ἀεικῶς found only here. This use of ὅπως a little doubtful.

54 ff. A very suspicious passage. Why ἔην, except that it is in the line in Homer? There is nothing to show that Alakes was dead. And 56 has all the appearance of an interpolation. The horrible epithet γαστερομάργων (elsewhere γαστρίμαργος) almost contradicts ῥεῖα ζωόντων. It is the joker who is at work again. The reference is to the description of the beggar Iros' eating powers in σ 2-3.

55. Κητ[ηουηίω. The latter part of the word is blurred in the original, but the letters have certainly the look of the most unHellenic, even unearthly, concatenation of vowels given above. The name is Æthiopian, and Herodotus (ii. 57) thought barbarian speech was like the chattering of birds. But this suggests the cry of a cat. *Cf.* Calverley's *Sad Memories*, *Op.* 74-75: "In dreams I see that rampant He, And tremble at that *Miaow*". And yet long sequences of vowels do occur even in the mellifluous Homeric verse. *E.g.*, χωσαμένῃ ὅ οἱ οὔ, Ι 534, and φῆναι ἢ αἰγυπιοί, π 217, etc.

56. ῥεῖα ζωόντων in Homer only of the Gods. But the Æthiopians are great friends of theirs, and are ἀγχίθεοι, though Homer does not call them that. *Cf.* Lauth, *Hom. und Ægypten*, 8.

58. See ε 100. *Homeri totus hic locus.* The cribber might have changed the verb, unless indeed Alakes had the use of Hermes' magic sandals, τά μιν φέρει ἠμὲν ἐφ' ὑγρὴν κ.τ.λ., ε 45.

59. βασιλεὺς as king *of a country* seems a late use, though Homer has twice βασιλῆα πολυχρύσοιο Μυκήνης.—πολυκ. not of a place in *Il.* or *Od.*—'Αβιοκούτης, first part of the word as in ἀβίωτος, insupportable, not to be lived in.

60. Another impious violation of a beautiful passage, δ 561 ff., descriptive of the 'Ηλύσιον πεδίον. *Quam tua sacrilegæ laniarunt carmina linguæ!* Africa seems to have been as unpleasant to live in then as now.—γὰρ, explaining πολυκηδέος.

62. κατακαίει = "consumes," "burns up," hyperbolical.

64. ἐρίβ. ἄρ., the Γαῖα παμμήτειρα of the Hymns.

65. κακοξ., in υ 376 = "having sorrier guests". Here "more unkind to foreigners," as elsewhere, *e.g.*, *Eurip. Alc.*, 558.

66. ἠΰτε κούρη. See B 872.

67. You will object to the rhythm here, unless you read the line properly. Before you think of excising it on this account, refer to γ 34. And there are other cases. Homer is generally a good enough authority on the building of the lofty hexameter. σπανίως κακομέτρους ποιεῖ. The use of ἀνά in the sense of "about," "up and down," is a cause of doubt. *Cf.* Seiler, *s.v.* But see H. G. 143.—ἅρμ. is rather daring, but see H. G. 275. The word had to come in somehow.

68. The line must be removed. It is from Ω 267. It is absurd to say the body is on a car in which at least two persons are taking a drive. Could they sit on the wheels?

69. Γρήγ. ἀγλ. υἱ., as we say in Scotland, "the noble MacGregor".

70. μήστωρ, "administrator," as in Ζεὺς ὕπατος μ., "*Ordner der welt*" (Seiler, *s.v.*).

71. Perhaps write 'Αγορὰν Νέαν, "the New Market". The form is late. Always ἀγορή in Homer and seldom if ever = "market-place". Πρυτανεῖον, "Town Hall".

73. = τ 235 (of Odysseus' wonderful safety-pin). So 75, *Homerus verbum ad verbum.* But I have not space to point out all the thefts of Arctinus and his successors.—For the ladies at their doors and windows, *cf.* Σ 495-96.

74. Always ἄγριος in Homer. There are symptoms of decay in other places, ὕβριος (183), ἀνάβλησις (209), and many more.

79. Of course the Alakeia must have its Invocation, ὡς ἐπὶ ἐργώδη καὶ θαυμασίαν

περιπάτειαν. Some meddling diaskeuast would soon see that and put one in. But what a tissue of absurdities! It is forgotten that Dolichos is speaking. Homer always appeals to the Muse or Muses in *propria persona.* And then, after calling on a divinity, a lady, observe, and of no small dignity (Διὸς ἄγγελος, B 94, and so on a level with Iris or even Hermes), for aid, the bungler proceeds to call her a liar, addressing her in terms of the lowest abuse. The cloven hoof is too apparent here. If more proof be wanting that the passage is spurious, mark the form of ἤκιστο, the bad cæsura in the next line, and the intolerable division of line 82 at παπύρων. (It is not clear how these botchers were not careful to avoid such foolish mistakes of language and versification, but it is an unquestioned canon of the Higher Criticism that by such works ye shall know them.) The passage reads like a parody by some comic poet. See, for a good example of such an invocation, Scherrans, *De poetarum Comicorum Atticorum studiis Homericis*, 12-13, and Waltemath, *De Batrachom. orig.* 18, who gives a parody of the opening of the *Odyssey* by the celebrated parodist, Matron: Δεῖπνά μοι ἔννεπε, Μοῦσα, πολύτροφα καὶ μάλα πολλά, ἃ Ξενοκλῆς ῥήτωρ ἐν Ἀθήναις δείπνισεν ἡμᾶς, which has been happily Englished in the original metre thus: "Tell me, oh Muse, of the fine filling feeds, no end of them either, Wherewith in Athens the gay that grand speaker Xenokles stuffed us". A more modern instance (*ibid.* 19) is: "Petite Muse au nez canard, Qui m'as fait Auteur goguenard". So excise the lines and alter the following one to the regular Homeric formula, ἦν δέ τις ἐν, κ.τ.λ.

81. ἔθουσα, as ἔθων, I 540.

82. ἐκδωτῆρσι, not found elsewhere. δωτήρ is found in Homer, only in the Lay, θ 325. These *evening papyri* have not been heard of till lately, and constitute a most interesting addition to our knowledge of life in ancient Greece. A recent publication shows that they were not unknown in Italy also, where apparently they had the same evil name: *Si quis mendacia quærit, In vespertinis quærat mendacia chartis*, "if any one wants lies, let him look in the evening papers" (*Quadriviad*, 2-3). One can easily understand that the *acta diurna* would soon cease to suffice, and that the Romans (like the men of Athens, eager "to hear some new thing,"—λέγεταί τι καινόν) would not care to wait till the next forenoon for "latest particulars" and "startling developments". Hence the evening editions, for which smart *notarii* or reporters would embellish sensational items of the morning's news.

83. θαρσ. ἄλλ., quite good, *cf.* Λ 505, ε 105.

84. γανν. καὶ τετρ. is taken from *Aristoph. Ran.*, 1014. *Cf. Vesp.*, 553. The line is apparently a late addition. For τετρ. the interpolator would no doubt refer to τετράκυκλον, Ω 324.

86. καυσία, a Macedonian hat, a "wideawake" made of felt, but here certainly a hat of straw. Hats of this material were known in N. Europe in early times

(Schrader, *op. cit.* 455). καυσία is connected with καῦσος and καῦσις, and is the hat that protects from the heat of the sun; therefore appropriately of straw.—As to the significance of the students' act, it appears to have been a burlesque of a graduation "capping". *Hoc pilleo te ornamus*,—we baptise you into our communion, we admit you into the fold (of black sheep?).—χύτρα is not Homeric, nor is it found elsewhere as the alternative name of a head covering. Perhaps it was colloquial, as our "pot hat". καυσία, ταινία and ἁβρός are all post-Homeric, and the lines ought certainly to be adjudged late, but here we are in the full stream of the *Ur*-Alakeia!

88. γλήνεα, in Homer, only Ω 192, where possibly more substantial articles than those referred to here. σκυλεύω, not in Homer. First in Hesiod.

89. The only simile. A bold imitation of the Master, but the usual fate. *Pindarum quisquis studet æmulari*, etc. Note a few absurdities. Is a middle-aged lady unqualified to pluck a fowl? And (94) why in the spring? Is an ἀλεκτρύαινα a spring chicken? Not necessarily. Or is a long day required? Why, several geese have been plucked at some centres by one individual operator in the course of a spring *evening!* And then λιλαίεται ὀπτηθῆναι, all very well, as in υ 27, of a cook watching a haggis nearly ready for the dish. But here, why should the lady let the corpse lie in the basket? Why not put it on the fire? I think 98-100 must go. ἀπτερόεις is found nowhere else, though, as πτερόεις is common, it may well have existed. Apart from these blemishes there is something to commend. The simile within the simile (96) is quite Homeric, as also the extension of the image in 103. See Green's *Similes of Homer's Iliad*, the Introduction, etc. Note also the *epanalepsis* in 98-100, but alas! the lines have been cut out! It is a favourite figure with Arctinus and his followers. See 53-54 and 224-25, and the specially fine instance in 125-126. Some will blame Arctinus for a simile so homely and therefore inconsistent with Epic dignity. *Sed quid Homericæ ætati, quid nostræ conveniat distinguendum est* (De Velsen, *de Comparationibus Homericis*, 21). A good rule, often forgotten. To the same effect Schneidewin, *Die homerische Naivetät*, 155.

90. ὀπλιζομένη, good, but of gruesome association with the cannibal Polyphemus. Consult Zell, *Polyphem ein Gorilla!* First syllable always long in Homer and the Hymns.

91. ἀλεκτρύαιναν. A difficulty with the scansion, as the υ is short. Write therefore ἀλεκτρυαῖναν. The word is undoubtedly a sign of modernity. The cock (ἀλέκτωρ) does not appear in Homer—ὁ ἀλεκτρυὼν οὐδέπω ἐγνωστο: *cf.* Naber, *op. cit.* 66, and Payne Knight, *Prolegomena*, vi.—or the Hymns, unless it be he (ἠλέκτωρ) to whom, as some one once suggested, Paris is compared in Ζ 513, in which case καγχαλόων would be "crowing". The hen is much later. Hence, no doubt, the absence of eggs from the Homeric dietary. See note on 103. Consult Hehn (his

real name), *Kulturpflanzen und Hausthiere*, 321 ff. The usual feminine form is ἀλεκτορίς. The form in the text was introduced by Aristophanes, *Nub.*, 66, and is said to be on the model of λέαινα, lioness. The whole passage is no doubt late, and the work of the gastronomist. But we may add that the cock is undoubtedly a very old bird. A page of Ares, Ἀλεκτρυών by name, was turned into one for "giving away" his master on a certain occasion. Lucian tells the story.

92. ἀργυφέην, "silver white".—βαρδίστη, and so easy to catch for cooking? Or is it a joke on passages like O 238, Φ 253, etc., of eagle or hawk, ὤκιστος πετεηνῶν, "swiftest of birds"?

95. ἐκτίλλει, not Homeric. Another nail in the simile's coffin. You might say that νιφάδες ψυχραὶ in the next line is yet another, as warm snowflakes are things unthinkable. But see T 357-58. *Bonus dormitat Homerus?* Hardly. Perhaps we should read ψυχροῦ here. Zeus could be cool enough at times.

98. τόγ', *sc.* σῶμα.

99. λελασμένον εὐφροσυνάων ("glad thoughts," ζ 156), not a bad adaptation of λελ. ἱπποσυνάων, Π 776 of Kebriones and ω 40 of Achilles himself, "his charioteering all forgotten".

103. ἤΰτε as a dissyllable is hardly Homeric, but let it pass. *Cf.* Leaf and others on Γ 10. φαλακρός is not found in Homer or the Hymns, but you would be rash to conclude, after the manner of some critics, that the condition it describes was unknown. Homer does not mention eggs. Are we then to suppose that birds had not begun to lay in his time? *Vixere calvi ante Agamemnona*, "there were bald men before Agamemnon's time," you may be sure. That Homer had actually seen specimens is clear from σ 355, partly reproduced here (104), and from the description of Thersites' head, B 219, ψεδνὴ δ' ἐπενήνοθε λάχνη, "precious little wool blossomed on the top of it".

105. The mention of the Archon King is a note of lateness and perhaps of Athenian connection. Possibly the official meant here is the Chief Magistrate, in very select Scottish towns the "Lord Provost".

107 f. From δ 236-37, on the vicissitudes of human life. Only a man whose god is his belly—λίην αὐχεῖ ἐπὶ γαστέρι, *Batrachom.*, 57—could wrench such a passage to such a purpose. For the Gastronomic One the thought had a pathos all its own. κακῶς ποτ' ἐκπίπτουσιν οἱ Διὸς κύβοι. To go out thinking to enjoy a fine dinner and get a *bad one,—sunt lacrymae rerum et ventrem mortalia tangunt*, "there are things that are not too deep for tears, and mortal ills that do affect the stomach".

109. λαγωούς. So Aberdonié cannot (as some points indicate,—see note on 137 ff.) have been in Britain, for hare was taboo there. Schrader, *op. cit.* 573.—The absence of fish from a feast in a seaport will be remarked. But in Homeric times it

was considered inferior food. *Pisces vero pro vili nec alibili cibo habebantur*, Brosin, *op. cit.* 5. It was never eaten *a principibus viris* (so could not here be "set before a king") except when they were very "hard up" for food, as in δ 368 and μ 330. Fish were in many countries looked on as akin to snakes,—Schrader, *ibid.*

111. παμμέλανας, perhaps out of compliment to the guest. So in γ 6, to "dark-haired" Poseidon. *Cf.* Γ 103, and Schol. *ad loc* (Dindorf, I 143).—ἐλέφας in Homer "ivory"; not "elephant" till Herodotus. Lewy, *op. cit.*, 5. A *terminus a quo* for the Gastronomist.—ἐλ. ἐ., very unHomeric. Homer goes as far as ζατρεφής and even μεγάθυμος of a bull (Koerner, *Homerische Thierwelt*, 35), but these gigantic animals must have been a late importation, probably from Southern India. Perhaps the reference is to the *urus*, which was *magnitudine paulo infra elephantum!*

113. Adapted from *Batrachom.* 41. The delicacies—*quicquid edunt homines*—enumerated there by the noble mouse *Psiharpax* have not escaped our gourmand.

114. Always λῐαρός in Homer. But this lengthening quite allowable, as in Πρῑαμίδη, Ζέφυριη, κ.τ.λ. *Cf.* πριάμενοι, *supra*, 34, and refer to Rasch *De prod. brev. syll.*, 3 ff., Spitzner, *De versu heroico*, 72 ff., etc.

116. εὖχος not used with this construction by Homer. It is like Ἀνάκρεον, εὖχος Ἰώνων, with which the interpolator would be familiar.—ἀγερώχων, *prood*, the best interpretation (Anton, *Etymol. Erklär. hom. Wörter.*, 3). Brunnhofer's (*Hom. Rätsel*, 10) "having imperishable cabs" or "buses" won't do for any people we know of. Weck, *Hom. Probl.* 42, prefers *freibeuter*. In which of these senses it is applied to frogs (*Batrachom.* 145) is hard to say. How they wrangle over these old epithets, and they will continue to wrestle with them *quousque philologia erit inter mortales*. For this one *cf.* Leaf on B 654.

117. δέπασσι, this form in Homer only O 86.—ὑαλοῖσι. Glass not in Homer (unless κύανος?). First in Herodotus. *Glasses* first in Aristophanes. Schrader, *op. cit.* 296.

118. These wines were not known to us before. Their names have a very unHellenic look. We have seen that Aberdonié was in the North of Europe. The wines there *are* finer than those of Greece, to which the critics (*e.g.*, Buchholz, *Hom. Real.*, I 2 261 ff.) are by no means complimentary. Consult Hort, *Weine bei Homer*. The Homeric diner never mixed his liquors like this, though possibly something of the sort is meant by the ἀθέσφατος οἶνος that "did for" (ἆσε) Elpenor, λ 61. Or perhaps ζωρότατον δ' ἐκέρασσε? *Cf.* I 203.—νέκταρ. For its excellent qualities see Schmalfeld, *Zehn homerische Wörter*, *s.v.* If *Sampên* was finer than that, it must have been worth drinking, like that divine wine of Ismaros described in ι 196 ff., of which it is said οὔ τοι ἀποσχέσθαι φίλον ἦεν, "it *was* hard to keep away from it!"

121. ἀσκαύλης is a player on the bagpipes, and the description suits. See the

representation in Guhl and Koner's *Life of the Greeks and Romans*, Eng. Transl., 242, where the instrument appears to be a poor affair compared with the modern engine. The word ἀσκαύλης is very late. For the sounds *cf. Tam o'Shanter*, 123-24: "He screw'd the pipes and gart them skirl, Till roof and rafters a' did dirl".—ὄϊος. In Xenoph. Anab. vii. 3-32 the "pipes" are of oxhide, σάλπιγξιν ὠμοβοείαις.

122. δεψητός does not appear to occur elsewhere, though strangely enough Homer has ἀδέψητος, "untanned".

123. εἰσπνέω only here in this use.

124. *Nine* muses. A note of lateness according to some misguided Homeric commentators.—περιστενάχιζε. Homer uses the mid. in this sense. But in *Hes. Scut.*, 344, for γαῖα περιστονάχιζε some read περιστενάχιζε, which is perhaps sufficient justification for the botcher. *Cf. Hes. Theog.* 843.

125. Ἀλάκης. So in 85. Elsewhere Ἀλάκης. The same liberty with the name of the protagonist that Homer takes with those of Achilles and Odysseus. And see note on 1. Mark the *epanalepsis*, so expressive of the sadness of the occasion, the *ewige* "might have been".—This sentence, it may be remarked, commenced about twenty lines ago, and is not finished yet!

127. *Cf.* Z 202 of Bellerophon.—μειλίγματα, the titbits or dainties with which his host sought to tempt and appease Alakes. See κ 217.

129. *Cf.* Λ 575-76 and σ 403-4.

130 ff. ἡ δύναμις τοῦ ποιητοῦ! A really magnificent piece of denunciation, obviously inspired by I 312-13 and Θ 209-11. *Non est erubescendum Aretino nostro.* He can rise to the occasion,—when the materials are at hand.

134. Not a good use of ἐργάζονται. Certainly not Homeric. Perhaps translate in late sense, "practise the *art* of rowdiness".

138. A weak echo of Ἀχαιΐδες, οὐκέτ' Ἀχαιοί, B 235.

140. Evidently from Hesiod's much-quoted (*cf.* Rzach, *ad loc.*) νήπιοι, οὐδὲ ἴσασιν ὅσῳ πλέον ἥμισυ παντός, "fools, not to know how much more the half is than the whole!" (*Op.* 40). The latter part of Hesiod's aphorism is used below, 172. Some of the authors of our fragment might well have had more regard to the precept.

142. χέρας ἀμάς. There is more meant here than is apparent on a superficial reading. Translate "*our* hands". The gods with *their* Avenging Machinery (140) are all very well, but we will manage for ourselves. Evidently written at a time when Xenophanes' ridicule of the Homeric gods was fresh in men's minds,—in the sixth century B.C. Compare the doubt of Tômôris the High Priest in line 165, very striking from a Pillar of the Kirk, so to speak.

145. ὀδμή, κ.τ.λ. *Cf.* the English expression "stinks in the nostrils". The phrase is not Homeric. Homer generally ignores the nasty, including bad smells.

Yet see ὀλοώτατος ὀδμή (of sealskins, not yet cured for the dressmaker, of course) in δ 442, what Bain would certainly have classified as a "stink," and which required the *Hexensalbe* ἀμβροσίη to counteract it,—the unguent and also the Scrubbs' Ammonia (Ξ 170) of the Gods. For its composition in historical times see Neil on *Eqq.* 1095.

147 ff. It is impossible to identify the places mentioned in the long digression that follows. If a further fragment of the Æthiopis is discovered, we may get a clue. Ἀρθύριος may have been an ancestor of our King Arthur, or himself. Arthur's name is very common in names of places, most common but one, in fact. The Devil alone beats him in this respect.—Μυγγόπολις, probably a colony from Africa, for Mungo is suspiciously like the name of a hero or *fetich* that may have led the colonists. *Cf. Mumbo Jumbo*, for which (or whom ?) consult Duff MacDonald's *Africana.*—Γλώτη. It is strange that this is an ancient name for the Clyde (*Flosculi Græc. Bor.*, 15, Geddes' note). The root is the same as in κλύζω, "to wash or dash," of water. *Cf.* Κελάδων, a stream in Elis, Η 133, and ῥόος κελάδων, Φ 16.—Ἀνδρείου, first occurrence of the name, though why ἱερὴ πόλις, when *Saint* Andrew had not been discovered, *fugit vim intelligentiæ meæ.*

151 ff. are a description of some fascinating and absorbing and all-attracting game (?) played by the inhabitants at Andreapolis.

> "All the natives and the residents are patrons
> Of this royal, ancient, irritating sport,
> All the old men, all the young men, maids and *matrons*,
> The universal populace, in short"—(*The Scarlet Gown*, 16).

But married ladies are conspicuously absent from *goff*. We get some glimpses of points in the game, for so the use of παίζω requires that we call it.—ἀλφεσίβοιαι, winning cattle, either as prizes in the game (*cf.* Ψ 750), or in the usual Homeric sense of "bringing on marriage a good price to their parents in the shape of oxen" (Schrader, *op. cit.* 109). Not *beefy*, as the modern youth would be tempted to translate.

152. μεσαιπ., of the Cretan leader, Ν 361, "half-grey," "grizzled". Not with γέροντες. This use of the adjective with ἄνδρες understood does not appear to be "most Homeric".—πολιοκρότ., "hoary-headed," not (as L. and S.) = μεσαιπ.

154. παίζ. σφαίρῃ as in ζ 100 of Nansikaa and her maidens.—γοφίῃ. *Cf.* γοφητῶν, 180 and γοφίνδα, adverb (or noun ? *cf.* Merry on *Eqq.* δ 55), at the head of this fragment. Verb γοφέω or γοφάω no doubt, "to play the game of *goff*".—νύκτας τε καὶ ἦμαρ, surely hyperbolical. Perhaps translate, "play all day and talk and dream about it all night".—The Scholiast makes γοφίνδα a noun.

155. The names of some of the implements used. ἐλατήρ, "driver," is in-

telligible enough. *Cf.* ἔλαυνε in 173. Another kind of driver, or "beater," is mentioned in τ 435 (boar-hunt on Parnassus), where, however, the "game" was different. ἐλατῆρσί will do. *Cf.* μνηστῆρσι in the *Od.* and ἐκδωτῆρσι, *supra*, 82.—χαλκίδιον, a small χαλκός, a "bronzelet" or "brassy". What its particular use was cannot be guessed.—κρατευταῖς occurs in Homer only in I 214. Explained as "fire-dogs," or "andirons". The Scholiast says of stone. Horned in shape, and so perhaps like the "golfing iron" of to-day.

156. Πιλμυρίῳ. The first syllable evidently contains the same root as *pila* and our word "ball" (vulg. "pill"). The second may be from μύρομαι, to weep. The game played had some dismal elements. See on 169 ff. And *cf.* ἔκλειψα (172),—of some underhand proceeding?—ἀτρυγ. usually taken to mean "unvintaged". So "waste," "dreary". Or *infinitum*, *vastum* (Seelmann, *De Nonnullis Ep. Hom.* 37).

157. παλαίτερος and καινός, post-Homeric.

158-59. A common Homeric turn, *cf.* 69. This one may be an interpolation. The bad cæsura in the fourth foot betrays the botcher, though it occurs in genuine passages too.—θεράποντες, men to assist the players, perhaps to carry the implements, "caddies".—ἑτέροισιν may mean "to other people," those not actually playing, or possibly "the other side". The players would appear to have ranged themselves against each other in a genuine σφαιρομαχία.

160. κόπτοντες evidently with double meaning, "*striking at* the balls and *cutting* out divots". *Cf.* 168.—ποίης quite allowable.—τεμάχη post-Homeric.

161. Translate in modern sporting lingo, "So they lay about them and *press for all they are worth*".

163. Τωμ. ἱερ. apparently the venerable ἱεροφύλαξ or guardian of the Sacred Plain (156), disgusted at the damage the γοφηταί do to its surface. There may be something of the Eleusinian connection here also. *Goff* may have developed from the "larks" on the way across the Thriasian Plain from Eleusis to Athens, and the Eleusinian Games celebrated on the sacred Rharian Field.

166. σμυγερῶς. Homer has ἐπισμυγερῶς, but the simpler form occurs elsewhere and cannot be rejected.

168. δινεύονται, plur. perhaps not good. Effect of πέτονται, no doubt. There is a similar case in 174, καταρροφέουσι, but there the βέρεθρα seem to be personified, like δῖα Χάρυβδις in the *Odyssey*. βέλεα ῥέον, M 159, is good authority.

169 ff. βοῶσι, *sc.* the players.—ἄκριτα πολλά, of the Trojan rabble round the Horse, θ 505. The jargon that follows is difficult to interpret without more knowledge of the game. ἐς κόρακας we know, but Homer knew it not. It is παραπληρωματικόν or "expletive," and savours of Attic Comedy, like κακοδαίμων. See Neil's note on *Eqq.* 7. The next line would seem to imply some fault on the part of the player in

the act of striking the ball, and to embody a reproach from the θεράπων or caddie. Hard on the player. But it is evidently a game at which "suffering masterfully teaches": τῷ πάθει μάθος. But what is the "half" that the speaker gets "by the skin of his teeth," so to speak? Equal play to one stage, apparently. The first stage is indicated by ἰσόπεδον πρῶτον in 180. There must have been a number of these, and the remark in 173 is evidently made at the last but one.—κατὰ ἶσα as in Λ 336, but the use of ἔχει is later than Homer. εὖ ἔχει, ω 245, is in the (late) "continuation" of the *Odyssey*.—There are traces of Doric in lines 172-73. Mixture of race among the players, no doubt, as in Crete: ἄλλη δ' ἄλλων γλῶσσα μεμιγμένη, τ 175. *Cf.* Κοκναίων, 181.

174 ff. You are to imagine scattered about the Sacred Plain great pits (*inferum vastos specus*) with sandy bottoms, into which the balls find their way, and into which the players descend to do "howkings," possibly with the κρατευταί mentioned in 155, to the accompaniment of bad language. The dread of these pits is evident from the names given them, "Hell" (*immane barathrum*), and "the grave" (*quo simul mearit pila!*), etc.—Observe the rhythm in the end of 175. It is quite unique, and probably the finest of the many fine spondaic lines in the poem. Mark the grand adaptation of sound to sense. As Eustathius observes, σεμνὸν διὰ τοὺς σπονδείους, "the awesome by means of spondees". To get the full effect, read with appropriate pauses and in a voice gradually falling to the last word, thus (*Scoticé*), "ba's and——mony—awfu'—curses".—ἀράς with παιζόντων as well as σφαίρας.—Πολυδέκτης (and -δέγμων), not in Homer. See Hymn to Demeter. Here no doubt, "that engulfs many balls". Hades had many titles. "By many names men knew him." Κρόνου πολυώνυμος υἱός, *Hym. Cer.* 18. See also note on 1 above. And so our own "puir auld deil". *Cf.* Burns, "*Auld Hornie, Satan, Nick, or Clootie*". One more tribute to what Leigh Hunt calls "the pretensions of this infernal personage".—Πρόεδρος, late, President of the Βουλή or Ἐκκλησία at Athens.—ἐπιεικτόν. See Goebel, *Hom. Blätter*, ii.—καταρροφ. not Homeric. We might compare the use of ἀναρροιβδέω in μ. The trochaic cæsura in the fourth foot before a word of this metrical value may be allowed.

179 f. The ΣϜίλκαν appears to be a stream or burn the ball had to be sent over in reaching the first stage or refuge, for which see on 169 ff.—ἰσόπεδον in Homer only Ν 142, where it is simply "level ground". Here probably much the same as our (croquet or golf) "green".—πᾶσι μέλον, as of the good ship *Argo*, μ 70, but here in a different sense, "a cause of anxiety to all," even the best players. We can picture the opening of a round of the δρόμος. The player starts ἀπὸ νύσσης (Ψ 758: "from scratch," "from the tee,"—*cf.* C. R. xiii. 44). He is not yet "into his game". The sight of the stream unnerves him. *Videt et sudat.* His blow descends on the turf. The τέμαχος or divot, well and truly struck, flies across, while the

ball—*[illegible]!*—doddlers *into* the water. What happened then does not appear, apart from perhaps a smothered *μέγα νήπιος* from the *θεράπων* and δειναὶ ἀραί—no essential part of the game probably and in no set form, "jist sweerin' at lairge"—on the part of the player.—*μῖκρός* only in very late poets, *e.g. Batrachom.* 273.—*ὀμφ.*, *cf.* *ὀ. θαλάσσης*, α 50, of Kalypso's Isle (which M. Bérard has found, though he can't identify it, in the extreme west of the Mediterranean, while Schreiner (*Homers Odyssee ein mysteriöses Epos*, 15) finds it in the Dead Sea. They can't both be right). Here "a centre of attraction".

181. Κοκ. not mentioned elsewhere. No doubt some tribe of outlanders who visited the sacred city and plain, and were perhaps a source of profit to the local population.—Λέσχη as "Club," decidedly late. In Homer, σ 329, only a favourite resort for a chat of an evening. Schrader, *op. cit.* 274, "pub".

185. ἀγρόνδε = *rus*, "to the country," to vegetate for a time; ἀγ. ἐκβ. in modern University phrase, "to rusticate".

186. πᾶ. ἐπ. ἰθ., not necessarily in a bad sense as here. See Z 79 and δ 434.

189. *μήτηρ βωτιάνειρα*, *mater alma virum*, or briefly, of one's University, "*Alma Mater*".

190. The line is very doubtful. *τοκεῦσι* is the black spot. How could the botcher know they *all* had parents? Some of them might have been orphans. Lines have been effectually damned by Higher Critics for much less than this. Their *suspiciones criticæ* are easily roused. Perhaps the next four lines should go also. Ὁμηρικώτατος ὁ τόπος,—the borrowing is wholesale.

191. *κλυτὰ φῦλα*, man, the "noble" animal, as opposed to the beast. On the other hand *ζωόντων*, 221, of human beings, "the animals we *call* men".

192. ὅτ', an impossible elision. Read ὅ τ'.

196. *κρατερόν*, somewhat formal, for Dolichos ends rather weakly.

197. *ὦρτο*, though we have not been told he had sat down. That is to be taken *κατὰ τὸ σιωπώμενον*, as the Scholiasts say.

198. = line 68 of K, which nearly all the critics (perhaps Mr. Andrew Lang, and Mr. Gladstone and Mure among the elders, alone excepted) insist is a very late book. Nitsche seems to hold a middle view.

199 f. See τ 395-96 of Autolukos.—*πολύμητις*, standing epithet of Odysseus, "a man who knew How many beans make five" (*De Rougemont of Troy*, xxix.).—*Δαγκάστηρ*, evidently from root ΔΑϜ and ἀστήρ, "shining light".

203. *παροῦσι*, hardly Homeric.

204. *σιγᾶν*, though they were all silent already, 195. But the line will not come out. What is one to do?

205. *ταρβαλέοι*, not in Homer. First in the Hymns.

207. Ἀρήϊος. See note on 1. Observe that Ares was originally a Chthonian deity and as such had a kindly (*segnend und beglückend*) side (Stoll, *die ursprüngliche Bedeutung des Ares*, 13-14). Does the epithet refer to some function akin to our capping at graduation, with its *blessing* in the formula *quod ut felix faustumque sit*, etc.?

208. Θωὰς θοῶς, a small *paronomasia* apparently on the model of Πρόθοος θοός, B 758.—ἡμιτάλαντον. Which of the various talents? And of gold or what? If of gold, would the students have so much about them? For (215) they "stumped up" at once. Perhaps it was Bursary Day! If silver or copper, they had capacious pockets. In Homeric times only the talent of gold was known.

210. = θ 351 in the famous Lay. So 222 = θ 329 slightly altered. The critics will have it that the Lay is a very late addition to the *Odyssey*, and they so seldom agree, except to differ, that we need not grudge them this μείλιγμα θυμοῦ.

212 ff., imitated from Α 45-46, and Ἀΐδης δ' ἐγέλασσ' ὑπ. from *Hym. Ap.* 118. Heaven and the Nether Gloom combine to honour Dolichos, though what Hades' laugh was about we can only conjecture. Perhaps it was anticipatory of what *his* Judge, ξανθὸς Ῥαδάμανθυς would have to say to the offenders some day.

216. δακρύ, sing. quite Homeric, though only one tear among so many.

218. The majority assume a virtue in presence of the Senatus. *Simul flare et sorbere iis facile*,—they know the trick of whistling and drinking at the same time.

219. πικρὸν and ἡδύ, bitter on one side of the mouth and sweet on the other. καινοπρεπὴς ἡ φράσις. Something of an *oxymoron*. The absurdity is so great that the rules of the Higher Criticism require that the line should go. But you can't get rid of it. Another solution is offered, that the line was written at a time when Sappho's γλυκύπικρον ἔρος was in fashion and *volitabat per ora virum*. That would help to date the passage. On *Lachen über Missgeshick* see Bischoff, *Ueb. hom. Poesie*, 133 ff.

220. Our fragment has its *Simile* and its *Invocation*, and of course *Tis*, the Homeric "man in the street," must have a say. He often does in the *Iliad* and *Odyssey*, and his remarks are generally shrewd and to the point. Here he hits the mark at once, but his digression at length on the wealth of Karnegios (evidently what we call a millionaire, though *he* is a most generous giver), is an excursion that cannot be paralleled in Homer, and which pulls up with startling abruptness. And there are signs of lateness in the language and versification. So there must be interpolation, and I suppose the piece originally ended at 219. (I fear the result of all our excisions is to leave little of any worth in the poem. It is always the interesting passages (as Mr. Lang remarks) that the Higher Criticism succeeds in condemning.)—κοκκ. only here. The shortening of the third syllable is reprehensible. But *cf.* ἀπὸ χλαίνης, 88. The word is a non-Hellenic note. Fancy Greeks clothing their young men in *scarlet gowns*!

223. ἦ μάλα, κ.τ.λ This among themselves, ἐς πλησίον ἄλλον, after the delinquents have disappeared.—ἐεικοσιάζεται, a very difficult word, not found elsewhere, and evidently on the model of πεμπάζομαι, δ 412, to "count by fives". A relic no doubt of a "primitive vigesimal system of counting". Possibly the expression is from some game, at which a player "marked 20," as we "mark the King". We might translate in modern slang, "Aha! Dolichos *is* scoring this journey!"

224. δωτίνη, probably some eleemosynary grant.—Καρνέγιος, probably connected with Κάρνειος, epithet of Apollo (Preller-Robert, 269) as god of flocks and herds, the source of wealth in early times.

225. -ος, ὃς, not euphonic. But see I 553. *Cf. supra*, 25.—Never ἀφν. in Homer.

226. More uncouth non-Hellenic names of places, what Eustathius calls τοπικῶν ὀνομάτων βαρβαροφώνους δούπους.

227. ὅθ. ἀργ. ἐ. γεν. is from B 857 of Ἀλύβη in Pontus.

228. θάλερα, apparently coins, and, if so, a great advance on the Homeric age. The θάλερον may be the ancestor of the *thaler*, whence it is said comes "dollar," which is certainly a very ancient coin. The two uprights in the symbol used for "dollar" are known to be the emblem (Pillars of Hercules) adopted by Cadiz when founded by the Phœnicians. The root would be the same as in θαλερός, θάλλω. *Cf. thick un'*, slang for a sovereign. Translate "almighty dollars".

230. ὕδραυλιν, water organ, "invented by Ktesibios the mechanician and described by his pupil, Hero of Alexandria," and therefore long after the age of Arctinus. βιβλιοθήκην points in the same direction. The two lines must therefore be abandoned.—πινάκων πτυκτῶν from Z 169. The "folded tablets" are the only forms of written (?) matter known to Homer. Here we may call them a "false archaism," though there were πίνακες of a kind in the Alexandrine Libraries,—Ritschel, *De Bibl. Alexandr., etc.*, 38.

231. δεκαχιλιοβοίην. Homer's word for 10,000 is δεκάχιλοι, as in E 860.

233. πολύχρυσον and πολύχαλκον perhaps synonymous here, and simply = "rich". *Cf.* the use, in parts of England, of *brass* for "money".

234. Slightly altered from σ 75, where it is said of another "poor beggar" who had also been badly "punished,"—by Odysseus in a stand-up fight.

235-36. On the model of the tags appended to the Hymns. Why this appendage appears here is not so easy to understand. Perhaps the poem in its present form was sung, after the manner of the Hymns, at meetings of the descendants of the μαθηταί, after formal approval by the Songs Committee of the S.R.C.

237-40. Evidently late additions, quoted from the large stock of Greek epigrams and Catullus respectively. The former is in a different handwriting from the rest of the MS. Some enemy hath done this!

SCHOLIUM

ΣΧΟΛΙΟΝ.

Ἱπποκράτης μὲν λέγει ὅτι εἶδος μανίας ἡ γοφίνδα· καὶ μὴν καὶ οἱ γοφηταὶ γοφομανικοὶ καλοῦνται. διὰ γὰρ τὸ ἐνδελεχῶς παίζειν ἀλλοιοῦνται τὰς φύσεις, καὶ γίγνονται σιγηλοί, σκυθρωποί, δύσκολοι, ὀργίλοι. καὶ ὥσπερ οἱ Ὀδυσσέως ἑταῖροι τὸν λωτὸν φαγόντες,

"οὐκέτ' ἀπαγγεῖλαι πάλιν ἤθελον οὐδε νέεσθαι," οὑτωσὶ καὶ ἄνθρωποι, ἢν ἅπαξ τῶν τῆς γοφίνδης* ἡδονῶν γεύσωνται, ὅλοι εἰσὶ πρὸς τὸ παίζειν, καὶ γυναικῶν, παίδων, θεῶν, ἵππων, κυνῶν, βιβλίων, δικύκλων, πάντων ἐπιλήθονται, καὶ ἀμελοῦσι τῶν πραγμάτων ἃ τὸ πρόσθεν ἐπιτήδευον. γοφίνδην, ὡς ἔπος εἰπεῖν, ἐσθίουσι, πίνουσι, εὕδουσι, λαλοῦσι· γοφίνδης ἕνεκα βιοτεύουσι. καὶ πλὴν εἰς σφαίρας καὶ κορύνας καὶ Ϝίσκι †—τοῦτον γὰρ ὡς μαγικόν τι πῶμα νομίζουσι καὶ ἑαυτοὺς εἰς γοφίνδην ἐνεργοὺς ποιοῦντα—καὶ ἐσθῆτα σφόδρα παράδοξον, οὐδέν τι δαπανῶσιν· διὸ δὴ καὶ οἱ μὲν κορυνηποιοὶ καὶ Ϝισκιπῶλαι χρήματα ἀναρίθμητα συναγείρουσιν, οἱ δὲ τῶν γοφητῶν οἶκοι εἰς μεγάλην ταλαιπωρίαν καὶ ἀπορίαν ἐμπίπτουσιν.

ὁ δὲ τῆς διαίτης τρόπος τοιόσδε· ἕωθεν ἐξανίστανται ἐξ εὐνῆς καὶ ἱμάτια ἐνδύονται, ἐν τούτῳ ῥήματα ἀλλόκοτα τονθορύζοντες, ὡς "βραδέως ἔμπαλιν," "ἕπεσθαι διαμπερές," "μηδαμῶς ἐπείγου," "ἐγγὺς μόνον, ἔνδον οὐ," καὶ ἄλλα πολλά, τῷ πλήθει μὲν αἰνίγματα, "συνετοῖσι δὲ φωνᾶντα," ὥς φησιν ὁ Πίνδαρος. ταῦτα γὰρ τὰ τῶν γοφητῶν συνθήματα μυστικά ἐστιν. καί τινες ἔχουσι προσπεπερονημένους τοῖς τῶν κοιμητηρίων τοίχοις παπύρους ποικίλους ἐν οἷς αἱ τοιαῦται γνῶμαι ἐγγεγραμμέναι εἰσίν, ὥστε ἀεὶ ἐν ὀφθαλμοῖς εἶναι. ἔπειτα δὲ ἀριστοποιησάμενοι σπεύδουσιν εἰς τὸ πεδίον, ἐνταῦθα δὲ μέχρι ἑσπέρας παίζουσιν. καὶ γὰρ ὥσπερ ἐν θρησκείᾳ περιπολεῖν τὸν δρόμον τοὐλάχιστον δὶς τῆς ἡμέρας. καὶ ἐπειδὰν παίζοντες κάμωσι, "βίᾳ τε κοὐχ ἑκόντες" καταπαύονται, καὶ εἰς λέσχας, οἴκους, καπηλεῖα, πανδοκεῖα διασκεδασθέντες, πολὺν χρόνον τῆς νυκτὸς διατρίβουσι πίνοντες, καπνίζοντες καὶ ἀδολεσχοῦντες, οἱ μὲν νικήσαντες κομπά-

* The Scholiast quite sensibly makes a noun of γοφίνδα.

† Masculine here, as it is, for some reason, in the poem itself.

SCHOLIUM.

Hippocrates pronounces *goff* to be a kind of madness, and it is the case that *goffers* are called *goff*-maniacs. For through playing unceasingly their natures change, and they become taciturn, sullen, peevish and irritable. And just as Ulysses' shipmates, when they had eaten of the lotus, "had no more desire to send back word to their friends or to return to them," so also men, if they once taste the pleasures of *goff*, become wholly absorbed in it, and forget wives, children, gods, horses, dogs, books, bicycles—everything, in fact, and lose all interest in their old pursuits. They, so to speak, eat, drink, sleep, jabber *goff*. They live for *goff*. And except on balls and clubs and *viski*—which they regard as a sort of magic drink and one that invigorates them for *goff*—and on apparel of the most startling description, they hardly spend a cent. And so the club-makers and *viski*-sellers make enormous fortunes, while the *goffers*' families are reduced to great misery and distress.

And this is the way of their daily life. They get up in the morning and put on their clothes, muttering the while outlandish phrases, such as, "slow back," "follow through," "*don't* press," "never up, never in," and many others, regular conundrums to the common herd, but, as Pindar says, "pregnant with meaning to the knowing ones"; for they are the *goffers*' mystic watchwords. And some of them keep various papers pinned to the walls of their bedrooms with maxims of this sort inscribed on them, so that they may always have them before their eyes. Then having taken breakfast they are off to the links, and play there till evening. For it is as it were part of their religion to go round the course at least twice a day. And when they are tired of playing, they stop "perforce, and much against their wills," and dispersing to clubs, private houses, inns and hotels, spend a great part of the night drinking and smoking and talking, —those who have won their matches swaggering and uttering what Aristophanes

ζοντες καὶ—τὸ τοῦ Ἀριστοφάνους—ψολοκομπίας προιέμενοι, καὶ ὥσπερ δὴ ἐπινίκια ᾄδοντες, ἢ τὸ

> *ἐν μύρτου κλαδὶ κορύνην φορήσω*
> *ὥσπερ Βαλλίος ἠδὲ Φρηδίτητος,*

ἢ τὸ

> *Ὦ μέγα σεμνὴ Νίκη, τὸν ἐμὸν*
> *βίοτον κατέχοις*
> *καὶ μὴ λήγοις στεφανοῦσα*·*

οἱ δὲ νικηθέντες δύσθυμοι ἐπὶ τῇ ἥττῃ καὶ δυσχεραίνοντες καὶ τὸ λεγόμενον ἄρκτοις κεφαλαλγοῦσι πάνυ ὁμοῖοι. περὶ δὲ τὸ μεσονύκτιον κοιμῶνται, ἀλλ' οὐδαμῶς εὕδουσι πρὶν τὰ πάντα ἐν τῷ πεδίῳ ἐξημαρτημένα ἐπιμελῶς ἐξετάσαι, ὡς κελεύει ὁ Πυθαγόρας·

> *μηδ' ὕπνον μαλακοῖσιν ἐπ' ὄμμασι προσδέξασθαι,*
> *πρὶν τῶν ἡμερινῶν ἔργων τρὶς ἕκαστον ἐπελθεῖν·*
> *πῇ παρέβην; τί δ' ἔρεξα; κ.τ.λ.*

τὸ γὰρ "γνῶθι σεαυτὸν" μάλιστα τιμᾶται παρὰ τοῖς γοφηταῖς. ἀλλὰ μάταια τὰ πάντα· τῇ γὰρ ὑστεραίᾳ ταὐτὰ παλαιὰ ἁμαρτήματα πάλιν αὖθις ἁμαρτάνουσιν. ἡ δὲ παροιμία ὅτι τὸ ἅιδος ἔδαφος τῶν ἀγαθῶν διανοίων τῶν γοφητῶν πεποιημένον. ἡ δὲ τοῦ λόγου γένεσις τοιάδε· Ἡρακλῆς, ἐπεὶ τὸν Κέρβερον λαβὼν ἐκ τοῦ ἅιδος ἐπανήρχετο, κατενόησε τοῖς τοῦ δαπέδου λίθοις ἔπη παντοῖα ἐγγεγλυμμένα. καὶ ἐκπεπληγμένος ἠρώτησε Ῥαδάμυνθυν, ὃς ἔτυχεν εἰς καιρὸν παρελθών,—

ΗΡ. *βαβαὶ βαβαιάξ! οὗτος,† τί δή ποτε τάδε;*

ΡΑ. *ὦναξ, αἵδε αἱ τῶν γοφητῶν χρησταὶ γνῶμαι, ὅσαι οὐ τετελεσμέναι εἰσίν.*

ΗΡ. *ὦ χρυσοῖ θεοί! ποίων γοφητῶν;*

ΡΑ. *τῶν ἐν ἄλλῃ χώρᾳ,‡ μάλιστα δὲ Ἀνδρεαπολιτῶν καὶ Ἀβερδονίων. ἀλλὰ μέντοι τὸ δάπεδον καίπερ ἄπειρον ὂν ἤδη ὀλίγου πεπληρωμένον, ὁ δὲ ἄναξ ἡμέτερος ἐν μεγάλῃ ἀμηχανίᾳ πεσὼν μετεπέμψατο ἀρτίως τὸν ἀδελφὸν εἰς Ὄλυμπον, εἴπου μῆχός τι εὕροι.*

* It is *crown* in the original.

† It must be admitted that the character of Hercules, with its many virtues, contained an element of roughness. And in his rudeness he quite forgets where he is.

‡ From which expression we must infer that there was a delicacy in the halls of Hades about mentioning the "Upper House".

calls "thunder-vaunts," and one might say chanting odes of victory, or the well-known song,

> I'll swing my club with myrtle wreathed,
> Like champion Ball or Frêditêt,—

or

> Oh Luck, whom all adore,
> Grant that I still may floor
> The other man, nor fail to bag his dollar ;

while those who have been beaten are dispirited by defeat and out of temper, and, as the saying is, just like bears with sore heads. Then about midnight they go to bed, but do not think of sleep till they have examined carefully all their sins committed on the links, as Pythagoras directs :—

> Ere "the sweet dews of kindly sleep
> Thy weary eyelids softly steep,"
> See, sinner, that thou ponder thrice
> Each fluke, each foozle, every vice.

For the precept "know thyself" is one held in special reverence by *goffers*. But it is all in vain. For the next day they are guilty of the same old slips. And there is a saying that the floor of hell is made of the good intentions of *goffers*, the origin of which saying was in this wise. Hercules, when he was returning from hell with Cerberus, noticed that the stones of the floor had a great variety of inscriptions graven on them. And much amazed he enquired of Rhadamanthys, who happened to come up at the moment :—

HER. Zeus bless my soul ! You fellow, what *on earth* are these ?

RHA. My lord, these are the fine resolutions of *goffers*, which have not been carried out.

HER. Oh ye golden gods ! What *goffers ?*

RHA. Those "in another place," but more particularly the *goffers* of Andreapolis and Aberdonié. But really the floor, vast as it is, is now nearly full, and our master is greatly perplexed, and has lately sent for his brother from Olympus, to see if he can help him with some suggestion.

ὁ δὲ Ἡρακλῆς σφοδρότερον θαυμάσας ἔστη ὡς ἐρριζωμένος, μέχρι ὁ Κέρβερος εὐκαιρίαν ἰδὼν ἔδακε τὸν ἥρω τὸν πόδα. "σμερδαλέον δ' ἐβόησε." καὶ τὸ θηρίον ἀναιδὲς τῷ ῥοπάλῳ καλῶς συγκόψας καὶ μύθοις ἰσχυροτάτοις οὐκ ὀνομαστοῖς χρώμενος ἠφανίσατο. ἡ ἱστορία παρὰ Ἀπολλοδώρῳ.

καὶ ἔθη τῶν γοφητῶν ἄλλα ἐστὶν ἀξιόλογα. ἐπειδὰν ἡ μανία ἄνθρωπόν τινα καταλάβῃ, εὐθὺς τῶν θεῶν τῶν πατρῴων ἀποστὰς τὴν καλουμένην Γὸφ μόνην σέβεται. ἡ δὲ θεραπεία τοιάδε· ἐν μεγάλῳ ζυγάστρῳ ἔχουσι φυλασσόμενα ὅπλα τινὰ γόφια ἃ λέγουσι Θησέα καὶ Κάστορα καὶ Πολυδεύκεα καὶ ἄλλους τῶν παλαιῶν πάλλειν, τὴν μορφὴν καὶ τὸ μέγεθος τεράστια, ὥστε τρεῖς ἄνδρας πρωθήβας μὴ αἴρειν δύνασθαι, "οἷοι νῦν βροτοί εἰσιν". πρὶν δὲ ἐξελθεῖν παριστάμενοι προσκυνοῦσι καὶ ὑπισχνοῦνται νικήσαντας σπονδὰς μεγάλας τοῦ Fίσκι ποιήσεσθαι. καὶ κορύνων εἰκόνας μικρὰς ἔχουσιν ἀργυρᾶς ἃς ἐν ταῖς ἑορταῖς θεραπεύουσιν. ἑορτῆς γὰρ γενομένης ἐκφέρουσι σὺν πομπῇ οἱ γοφηταί, καὶ συντεταγμένοι βαδίζουσι διὰ τῆς πολέως. ἡ δὲ σύνταξις ἥδε· ἡγεῖται ὃν καλοῦσιν Ἄρχοντα, πλησίον δὲ ὁ τοῦ πεδίου ἱεροφύλαξ καὶ ἱερόδουλός τις φέρων τὰς σεμνὰς εἰκόνας ἐπὶ ἀργυροῦ πίνακος. ἕπονται δὲ τὸ πλῆθος τῶν γοφητῶν, ἐν τῇ πρώτῃ τάξει οἱ μυσσηταὶ ὀνομαζόμενοι, ἔπειτα δὲ οἱ μέτριοι, ὕστατοι δὲ πάντων οἱ ἰδιῶται, οὓς καὶ φυζλῆρας καλοῦσιν.

καὶ ἔχουσιν ἡρῷα, ἐν οἷς ἔξεστιν ἰδεῖν τῶν γοφητῶν τάφους, ἐπὶ δὲ τῶν τάφων στήλας λιθίνας, βαρβάρας τινὸς γλώσσης γράμμασι καταγεγραμμένας, καὶ ἀνδρίαντας τῶν ἐπισημοτάτων χερσὶν ἐχόντων σφαίρας καὶ κορύνας οἵαις ζῶντες ἔπαιζον. αὐτὸς γὰρ ἑώρακα τοιούτους ἀνδρίαντας ἐν τῇ Ἀνδρεαπόλει. Παυσανίας μὲν γράφει ὅτι ὑπὸ Φειδίου τοῦ ἀγαλματοποιοῦ πεποιημένοι· ἐγὼ δὲ οὐκ ἔχω ἀσφαλὲς εἰπεῖν. δοκοῦσι γοῦν ἥσσονες εἶναι τῶν ἐκείνου μεγαλοπρεπῶν ἔργων ἅ ἐστιν ἐν Ἀθήναις.*

καὶ ἀγῶνας ἄγουσιν, εἰς οὓς συνέρχονται πανταχόθεν οἱ γοφηταί. καὶ ἐρίζουσι περὶ ἄθλων, μάλιστα δὲ κυλίκων ἀργυρῶν, ὅθεν καὶ λέγονται χυτροθηρευταί. καὶ ἐν ταύταις ταῖς ἡμέραις συμποτικώτατοι γίγνονται, καὶ τῶν νυκτῶν εὐωχούμενοι Fίσκι καὶ σαμπὴν πίνουσιν οὐ μετρίως ἀλλ' εἰς ὑπερβολήν, ὥς φησιν ὁ Σακεσπῆρος. θόρυβος δὲ δεινός· "οἶνος γὰρ τρώει μελιηδής". καὶ τοὺς ἀριστεύσαντας ἐπικροτοῦσι καὶ ἐν ἀγκάλαις λαβόντες καὶ ἐπάραντες διαρρίπτουσι σφαιρηδόν.

οἱ δὲ ἐκείνην χῶραν κατοικοῦντες τὴν ἑβδόμην ἱερὰν νομίζουσι, καὶ

* I suspect (in Scholiast phrase) σαρκαστικὸς ὁ λόγος.

And Hercules, so great was his astonishment, stood rooted to the spot, till Cerberus, seeing his chance, bit the hero on the leg. Then "he uttered an awful yell," and giving the shameless brute a good thrashing with his club, and using very strong language not fit for repetition, took himself off. The story is told by Apollodorus.

And the *goffers* have other customs worth telling. When a man succumbs to the mania, he straightway leaves the gods of his fathers and worships the goddess called *Goff*, and her only. And this is the ritual. They keep guarded in a great chest certain *goffing* implements which they pretend used to be wielded by Theseus and Castor and Pollux and other old worthies, and which are of portentous shape and size, such as three men in the prime of life, "as mortals now are," cannot lift. And before starting a round they stand by these and do reverence, and vow, if they win, to pour great libations of *viski*. And they have small models of clubs in silver, which they worship on festal occasions. For when there is a feast, the *goffers* take them out in procession, and parade the town marshalled in order ; and the array is as follows. The one they call Captain is leader, and beside him are the Keeper of the Green and a servitor bearing the holy images on a salver of silver. Then follow the ruck of the *goffers*, in the first rank those called "*scratch* men," and then the average players, and last of all the bunglers, whom they also style "*foozlers*".

And they have spots sacred to their heroes, in which one may see the tombs of *goffers* with stone pillars on them inscribed with letters in some barbarian tongue, and statues of the very famous players holding in their hands balls and clubs such as they played with when alive. For I have myself seen such statues in Andreapolis. Pausanias asserts that these were made by the sculptor Phidias. But I must say I "hae ma doots". At any rate they seem to be inferior to the splendid works of that artist that are to be seen in Athens.

And they hold meetings which are attended by *goffers* from all parts. And they compete for prizes, chiefly silver cups, whence the competitors are also called "*pot-hunters*". And at such times the *goffers* become boisterously jovial, and dine together of nights, and drink *viski* and *sampên* "not wisely but too well," as Sakspear says, and are horribly noisy. "For honey-sweet wine plays mischief with them". And they applaud the winners and take them in their arms and lift them up and throw them about like balls.

And the inhabitants of that country hold the seventh day sacred, and abstain-

πάντων τῶν πραγμάτων κοσμικῶν ἀποσχόμενοι φοιτῶσιν εἰς τὰ ἱερά. καὶ νόμος καθέστηκεν ὃς οὐκ ἐᾷ παίζειν τοὺς γοφητὰς ἐν ταύτῃ τῇ ἡμέρᾳ· διὸ σφόδρα ἀγανακτήσαντες περιπατοῦσι τὸ πεδίον "μὰψ ἄταρ οὐ κατὰ κόσμον," καὶ διαλέγονται ἀλλήλοις τὰ γόφια, καὶ φαντάσματα σφαίρων βακτηρίαις καὶ σκιαδείοις λάθρᾳ κόπτουσι, τοὺς νομοθέτας καὶ τοὺς ἐν τέλει καὶ τοὺς ἱερεῖς ἐκ τῆς ψυχῆς λοιδοροῦντες.

καὶ μάλιστα χαλεπῶς φέρουσιν εἴποτε γυναῖκες φαίνονται παίζουσαι ἐν τῷ πεδίῳ· τὸ γὰρ τοῦ Εὐριπίδου ἀρεστόν·

μηδαμοῦ γένος ποτὲ
φῦναι γυναικῶν ὤφελ'.

τοιαῦτα τὰ τῶν γοφητῶν ἔθη ἀτοπώτατα.

ing from all worldly business go to the temples. And there is a law which forbids the *goffers* to play on that day. At this they are very indignant, so they stroll about the plain "just anyhow," and talk *goff* to each other, and smite imaginary balls with walking-sticks and umbrellas when no one is looking, abusing Parliament and the magistrates and the ministers with all their hearts.

And what they object to more than anything is for women to appear and play on the links. For that saying of Euripides commends itself to them—"it is a great pity the sex was ever created".

Such are the very queer customs of the *goffers*.

APPENDIX E.

CHRONOLOGICAL TABLE.

B.C.

2247 Tower of Babel built. Science of Comparative Philology founded.

1822 Memnon the Egyptian brings letters into the world—κακὸς κακὰ κακοῖσι—"and all our woe," books, schools, universities, the curse of the daily post, the newspaper and magazine pest, *Little Maries*, *Wee MacGreegors*, and other horrors. [Some authorities fix a much earlier date. See, *e.g.*, White's *Complete Life of Homer*, p. 309: "Writing was *theopneustos*. Adam scrawled love-songs to Eve on the fig-leaves he afterwards made breeches of". This would take us back to the early years of the fourth millennium B.C. The Cretan discoveries make it quite possible. But of course Adam's efforts would be the rudest *pictograms*. Some conjectural representations are given in his *Diary*, published by M. Twain.]

1546 Scamander (from Crete) founds Troy.

1224 Birth of Alexandros (Alakes).

1214 Commences his career as shepherd on Ida. About this period Thalassocracy of the Phœnicians in the Mediterranean.

Gephyræi visit Bœotia and pervert the aborigines by means of letters and *Bridge*. Another tribe land at Aberdonié and swindle the simple Aberdonians.

B.C.

1204 Alakes elopes with Helen. Long honeymoon, and visit to Aberdonié. Perhaps *goff* at Andreapolis. Letter from Œnoné—"mournful Œnoné, wandering forlorn"— in Cretan script, no doubt. For Latin version, see Ovid, *Her.* 5.

1194 Siege of Troy commenced.

1184 Fall of Troy. Shortly after this Homer and other persons in Greece commence, with rare forethought, to write the Classics for later generations of European schoolboys.

776 Arctinus flourishing. Writes the *Æthiopis.*

600 *Alakeia* episode of *Æthiopis* extended (by addition of the *Fines*), probably by an Athenian lawyer (Solon? *cf.* *πάντως ὕστερον ἦλθε δίκη*).

550 Gastronomic additions by Cretan Deipnosophist.

440 Geographical matter incorporated (by Herodotus?).

300 to 200 Minor interpolations by the Homerid guild of the *Dolichidæ* at Eleusis, priests of Hephæstus in Lemnos, and many others.

150 Final shape given to the *Alakeia* at Alexandria, possibly by Aristarchus himself.

A.D.

500 *Scholium* written, apparently by an old *goffing* hand. *Tempus Edax* now at work abolishing the Classics. A few survive. Papyrus of the *Alakeia* safe in the keeping of a mummy.

1411 University founded in St. Andrews.

1450-51 University founded in Glasgow.

1494-95 University founded in Old Aberdeen.

1500 Buildings begun, 2nd April.

1505 College of St. Mary (afterwards King's College) founded within the University.

A.D.	
1552	Statute *De vestibus servandis.*
1582	University founded in Edinburgh.
1592	Fraserburgh's vain attempt to found rival University. *Nova Fundatio* of King's College.
1593	Marischal College founded.
1600 *ff.*	Bursaries being established for us.
1641	Attempted Union of King's and Marischal Colleges as King Charles' University.
1658	Cromwell's Tower built, containing a "bulziard" table for the use of students.
1715	Earls Marischal forfeit their rights of patronage, which pass to the Crown.
1716	Royal Commission of Visitation overhauls the Colleges.
1802	Our Professors begin to appear and to prepare for us. Birth of Maclure.
1804	Birth of Pirie.
1810	Birth of Nicol and of P. C. Campbell.
1816	Birth of Martin.
1817	Birth of Thomson.
1818	Birth of Bain.
1819	Birth of Fuller.
1825	Student residence in King's College finally ceases.
1826	Scottish Universities Commission appointed.
1828	Birth of Geddes, and of Davie Rennet.
1836	First member of our Class (Barclay) born.
1837	Aberdeen Universities Commission appointed.
1843	John Begg appointed Porter at King's College.
1845	Thomson appointed Professor of Natural Philosophy in King's College.
1846	Martin appointed Professor of Moral Philosophy in Marischal College, defeating Pirie and Bain.

A.D.

1850? "Geordie" Ferguson made Burgess of Pittenweem.

1851 Fuller appointed Professor of Mathematics in King's College.

1852 Maclure appointed Professor of Latin in Marischal College, defeating Melvin.

Birth of Neil. Class now complete.

1853 Nicol appointed Professor of Civil and Natural History in Marischal College.

1854 Cosmo Innes' *Fasti Aberdonenses* published.

1855 Geddes appointed Professor of Greek in King's College.

1856 Davie Rennet begins his work as a mathematical coach.

1857 Fyfe appointed Librarian at King's College.

Aberdeen Universities Commission appointed.

1858 Scottish Universities Commission appointed.

1860 Fusion of King's and Marischal Colleges on 15th September.

Bain appointed Professor of Logic [and English Literature].

1861 First Aberdeen *Class Record* appears, being that of Marischal College, 1848-52—Davie Rennet's Class.

1862 John Begg appointed Sacrist.

1864 First issue of University *Calendar*.

1866 Our Bursary Competition, 29th and 30th October. Class assembles, 6th November. Destruction of our gowns, 12th *idem*.

Grant-Duff elected Rector, defeating Grote.

1867 Trail's father gained Chair of Systematic Theology by competitive examination.

1868 Chang visits Aberdeen.

Bible Class transferred to Music Hall. Ode on the event by local poet.

A.D.

1868 Death of Professor Maclure. Succeeded by Black.

Moncrieff elected first M.P. for the University (and Glasgow), defeating Gordon.

First break in class. Death of James Davidson.

1869 Gordon elected M.P.

Grant-Duff fulminates against education in the North. Stir in Aberdeen. We commence our last session. Final polish to our *Egos.*

Stirling-Maxwell elected Rector (defeating Grant-Duff), but resigns office.

Grant-Duff elected Rector.

1870 The Class sups, graduates and disperses.

Bursary Competition remodelled.

John Begg resigns.

1872 Death of John Begg.

Huxley elected Rector, defeating Huntly.

1874 Craik 4th Wrangler at Cambridge. His death.

Neil N. Maclean's *Life at a Northern University* published.

1875 Forster elected Rector, defeating Lindsay.

1876 Death of Principal Campbell, who is succeeded by Pirie.

Professor Martin retires, and is succeeded by Fyfe, who demits office as Librarian and Clerk of University Court.

Scottish Universities Commission appointed with Huxley as Chairman.

Watson elected M.P.

R. Walker succeeds Professor Fyfe as Librarian and Clerk of Court.

1877 Professor Dickie retires.

Trail appointed Professor of Botany.

University Choral Society founded

A.D.	
1878	Professor Fuller retires.
	Professor Nicol retires.
	Rosebery elected Rector, defeating Cross.
1879	Death of Professor Nicol.
1880	Death of Aleck Keith at Cabul.
	Death of Professor Thomson.
	Professor Bain retires.
	Campbell elected M.P.
1881	Bain elected Rector, defeating Paget.
1882	Siege and capture of the Music Hall.
	Duff Macdonald's *Africana* published.
	Professor Geddes' *Flosculi Graeci Boreales* published.
	Aberdeen University Edinburgh Association founded.
	Death of Professor Dickie.
1883	First number of *Alma Mater* appeared, 28th November.
1884	Bain re-elected Rector, defeating Randolph Churchill.
	Students' Representative Council instituted.
	Aberdeen University Club, London, founded.
	Class Reunion first suggested by Lobban and Miller.
1885	Death of Principal Pirie, who is succeeded by Professor Geddes.
	Epidemic of *cribbing*.
1886	Murray in Burmese Campaign.
	Emeritus Professor Martin marries.
1887	The Graduation Oath abolished through the efforts of Dr. Bain.
	Goschen elected Rector, defeating John Morley.
1888	Professor Brazier retires.
1889	Universities (Scotland) Act. Executive Commission appointed.
	Reid appointed Professor of Anatomy.

A.D.

1889 Norman Macpherson's *Buildings of King's College* published.
Death of Professor Brazier.

1890 Death of Professor Martin.
Nicoll LL.D. of Aberdeen.
Huntly elected Rector, defeating Bryce.
Curriculum for Degrees in Science framed by Senatus.

1891 Neil LL.D. of Aberdeen.
College Chapel restored through the exertions of Principal Geddes.

1892 Principal Geddes knighted. He writes the *Canticum in Almam Matrem Aberdonensem.*
Science Faculty founded by Ordinance.
Women admitted (on the motion of P. J. Anderson in the University Court) to graduation in all the Faculties of the University.

1893 Emeritus Professor Bain marries a second time.
Huntly re-elected Rector, defeating Hunter.
R. Walker demits Librarianship.

1894 Our First Class Reunion. A *Record* of the Class first mooted.
P. J. Anderson appointed Librarian.
W. L. Low's *David Thomson* published.
W. A. Mackenzie writes *Shon Campbell.*

1895 Opening of the Mitchell Hall and Students' Union, Marischal College.
First honorary degree (LL.D.) conferred on a woman (Miss Jane E. Harrison).
J. M. Bulloch's *History of the University* and R. S. Rait's *Universities of Aberdeen* published.

1896 Huntly elected Rector for third term, defeating Murison.
Davie Rennet presented with his portrait by pupils of past forty years.

A.D.	
1897	Our Second Class Reunion.
1898	Peppé unearths a Buddhist Stupa in India.
	First *Magistra Artium* of the University.
1899	Strathcona elected Rector, unopposed.
	P. J. Anderson's *Aurora Borealis Academica* published.
1900	Death of Sir William D. Geddes. Succeeded as Principal by Very Rev. John Marshall Lang, D.D.
	Our Third Class Reunion. Final edition of *Record* of the Class projected.
1901	Death of Neil. His edition of the *Knights* published posthumously.
	First marriage of an *alumnus* and an *alumna* of the University—celebrated in the College Chapel.
	Carnegie Trust established.
	"Founders' Day" celebrated by a service in the College Chapel and a dinner.
1902	Ritchie elected Rector. Grand Rectorial Fight under skilled military supervision.
	P. J. Anderson's *Rectorial Addresses* published.
	A Bishop preaches in the College Chapel—the first since 1688. Expresses, in a letter to *The Times* on his return South, his great gratification at the really Christian and intelligent demeanour of his audience, and the barely perceptible traces of the influence of heathen superstitions in the Church service of the North.
1903	Death of Professor Bain.
	Ritchie installed as Rector to the accompaniment of shocking hooliganism.
	Death of Duke of Richmond. Succeeded as Chancellor by Lord Strathcona.
	Our Fourth Class Reunion.

A.D.

1903 Typing and printing of final edition of *Record* commenced. Publication only a question of years now.

1904 Appointment of a Liverpool University Lecturer to teach pronunciation in Scotland. Distinct breach of the Act of Union, but Parliament refuses to move.

Little Mary and *Wee MacGreegor* burst on the world.

Proofs of a few pages of the *Record* obtained. Committee in Aberdeen stimulated to extraordinary activity and enthusiasm. Result that a few more are received by the end of the year.

Papyrus of *Alakeia* secured by Shewan and presented to the Class.

Marischal College Class of 1852-56 holds its *Fiftieth* Reunion and Class Dinner.

A student repays his Carnegie bounty. Indignation meetings throughout Scotland. He is quietly sent abroad by the Trust to escape lynching.

Aberdeen wins three Ferguson Scholarships.

1905 Long pause (*valde deflendus*) in production of proofs. Impatience of members of Class, who complain they have been swindled and demand their money back. Duguid in despair. Wishes he had never been born, or at least had the wings of a dove.

> He fumes, he frets, he scolds, of threats
> He pours a very river,—
> A Class may come, a Class may go,
> The proofs go on for ever.

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THE COLLEGE GOWN